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WOMEN WORKERS OF THE ORIENT.

CHAPTER SIX.

THE CALL FOR LEADERS.

BY MRS. J. P. WHITE, ALBIA, IOWA.

THE "New Old World" is an interesting study today. In all the changes that have taken place, nothing is more significant than the changed attitude of women and the changed attitude toward women. The walls that once held them are not strong enough to hold them now. They have become eager to step out into a larger experience and to become of some service to the world. The barriers between different classes and different religions are beginning to give way as these women try to unite in a common service for humanity.

As we have viewed this awakening Orient in our study, we have seen the great changes that have taken place. The desire for Western teaching, Western dress, Western customs and the desire for service cannot be crushed. There will be, there must be a mighty transformation in all Oriental lands.

THE NEED FOR CHRISTIAN LEADERS.

Where will these movements of which we have been studying lead? Will they lead upward or downward? Will they lead toward Christ or away from Him? That all depends upon the leadership which is furnished them. They are waiting to be led. One of China's men said not long ago: "China is athirst for leaders." This is equally true of other Oriental lands.

It is true particularly of the women. Who shall lead the women? Certainly not the men of the Orient. Social laws and age long customs forbid this. There can never be enough women sent from Western lands to meet the demand. Evidently, then, the great masses of Oriental women must be led by educated women of their own countries. These women who are to be the leaders of their own people must be trained and educated by Western women. Here we have the great missionary opportunity of the age. If enough missionary leaders are provided, the future leaders of Oriental women may be given a Christian training.

Miss Burton makes this very significant statement: "The ultimate success of the Christian movement in China depends on the Christian leadership of women." The same might be said of all

Asia. The future of Asia depends upon Christian women. Are we willing to face our part in this responsibility?

Already in Oriental lands much foundation work has been done. The Bible has been translated, school books and other literature are available and thousands of schools have been established. Every little school is a powerful Christianizing agency. Young minds are easily impressed and the Christian teacher has the privilege of leading the young to a definite decision for Christ. Especially are the boarding schools effective. The constant contact of children with their teachers, the songs and prayers and Bible study take hold of young lives and naturally the girls who spend several years in such environment go back home with Christian ideals and a large proportion of them become Christians.

If such schools were within reach of every girl of the Orient millions would avail themselves of their instruction. There is an urgent demand for more schools for girls in all missionary lands.

The education furnished by the "middle schools," while sufficient for the masses is not adequate for those who are to become future leaders.

There are many complex problems crowding upon these puzzled women in China, Japan, India and Turkey. To solve them the brightest minds with the best possible Christian training, are needed.

COLLEGES FOR WOMEN IN ORIENTAL LANDS.

Several girls' schools in the Orient have been developed into colleges and are prepared to give a full college course to girls in their own country.

One of the oldest and best known of these is the Constantinople College for Girls. Originally it was a High School carried on by the Congregational Women's Board of Missions. Now it is managed by an independent board and is supported by people of all denominations. "It was incorporated as a college in 1890 and has the honor of being the second Christian institution to offer studies of college grade to Oriental women."

The oldest Christian college for women in all Asia is the Isabella Thoburn Col-

MAKING FUTURE WOMEN LEADERS FOR UNITED PRESBYTERIAN MISSIONS IN INDIA.

This is a view of the court yard of Girls' Industrial Home at Pasrur, Punjab, India.

lege at Lucknow. Miss Thoburn opened a little school for girls in 1870, which in sixteen years developed into a college for women.

Many of the strong young leaders in India today are graduates of this school. By far the best known of all the women who have graduated is Miss Lilivati Singh, who at the time of her death was the president of the institution.

This college has been under the management of the Methodist Board but there is a movement now to make the school interdenominational thus securing the co-operation and assistance of the different missions operating in North India.

The new Union Christian College at Madras has attracted the attention of the whole Christian world. The history of this school reads like a romance. Some years ago several boards, English and American, decided to join hands in establishing a college for girls in South India. Before the plans could be put into operation the war broke out. The British government usually generous in aid given to schools could promise nothing for the new enterprise. To go on with the plans under these circumstances required great courage and faith. A home was rented and the college opened July 1, 1915, with forty-two students. One year later there were seventy-two and the college was in a permanent home.

"The securing of the new home is a thrilling story," writes Miss Burton. "After looking at several unpromising places, the principal of the college, Miss Eleanor MacDougall, heard that 'Doveton House' was for sale, and early one November morning she and one of the other professors went to look at it. A more ideal college campus could scarcely be imagined; ten acres of grounds on the very banks of the Cooum River, acres of stately trees and velvety lawn, brilliant with scarlet flame of the forest, purple bougainvillea, golden portia and acacia, and other vivid tropical plants 'unbelievably often in bloom.' And in the midst of this riot of color stands the historic white-pillared mansion, Doveton House, built in the 'spacious days of the East India Company,' the former home of many a government official, at one time the prison of the Gaekwar of Baroda, once the house of a native rajah, and latterly used by Mrs. Besant as a hostel for Hindu students. Nothing could be more ideal for a college home, Miss MacDougall and Miss Brotherton decided; and the price was ridiculously low, only $20,000. But it might as well have been $100,000 as far as they were concerned they decided for if you haven't $20,000 what does it matter how reasonable a price that may be? To secure that sum of money seemed hopeless. But that very evening on their return from a drive during which they had wistfully talked of how perfectly the stately spacious rooms of Doveton House could be adapted to the use of a college, they found a letter from America. 'You will be glad to hear as I am to tell you,' it read, 'that our Board has voted you $25,000.' Mrs. John D. Rockefeller had left the Women's Board of the American Baptist Foreign Missionary Society a generous legacy and the Board had voted $25,000 of it to Madras. 'Our castle in the air had solidified with such suddenness that we could hardly believe our eyes,' said Miss MacDougall."

The government upon learning of what was being accomplished and recognizing the importance of this new

institution, decided to make an exception to its rule of withholding grants-in-aid during the war period and has promised to give the college several thousand dollars toward new buildings and equipment.

The University of Madras has officially recognized the Women's Christian College which means that the University will confer its degrees upon the graduates of the college.

The students are enjoying the same sort of life that college girls enjoy in this land. They have literary societies and debating clubs. They are fond of music and dramatic art and excel in these lines. Games and sports and picnics are interspersed through the week's work making college life much the same as on this side of the ocean.

Most of the students are Christian girls. The atmosphere of the school is thoroughly Christian. Bible classes, daily chapel exercises, Christian teachers and student Y. W. C. A., all combine to train the girls, not only for leadership but for Christian leadership.

China has two women's colleges. The North China Union College in Peking began as a primary girls' school in 1864. Later it became an academy, and still later developed into a full-fledged college. Several boards are co-operating in the support and management of the school, the American Congregationalists, Methodists, and Presbyterians and the London Missionary Society of Great Britian.

Of course this school in North China was too far removed to be of any benefit to South China. "The situation was as if in the United States, east of the Rockies, there were one college for women." As the leaders conferred together they again decided to join hands in establishing a Union college for

FUTURE LEADERS OF CHINA IN GINLING'S COURT YARD.

Courtesy "Women Workers of the Orient."

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women to be located in Nanking. Those co-operating in this work are the Baptists, Presbyterians, Methodist North and South.

The new college was named Ginling. Its beginnings were very humble. When the doors were thrown open only eight girls presented themselves for admission. When the second term opened thirty-five girls entered. The standards for entrance are very high and as comparatively few girls have had the required preparatory work the number upon which the college could draw is very limited yet. The course offered is equivalent to that of American colleges for women.

The great aim of the school is to lead girls to Christ and to train them for Christ. That the aim is being realized is shown by the fact that every girl in the school is a member of the Young Women's Christian Association.

The first year the girls opened a Sabbath School for poor children in the neighborhood. So great did their interest become in these needy ones that they secured permission of the faculty to carry on a day school which is managed and financed by the students themselves.

The educated Chinese women believe with the American leaders that "The thoroughly trained Chinese woman can do more in China than any foreigner in every line of work. * * * It is not enough to train men as leaders. As the woman is, the home will be; as the home so the nation—heathen or Christian. The great crying need is for Chinese women able to take the lead in all work of the church. * * * College training will no more spoil Chinese girls for home life than it spoils American girls. If there is created a discontent with homes as they are, it may have the divine element in it which works for the uplift of the home as for all spheres of life."

These educated women believe that the colleges will be a great factor in producing the Christian leadership which is so much desired for Chinese women. The Chinese women students in America have expressed deep interest in the new college and at the opening sent message to Mrs. Thurston, the president. It reads as follows. (See page 220, "Women Workers of the Orient.")

"Dear Madam President:

On behalf of the Chinese women students of the United States, we want to express our hearty congratulations and sincere wishes for the work initiated in the Women's College at Nanking.

We feel as you do, that the most essential need in China is the education of her women, and also believe that unless the education is solely crystallized on a Christian foundation, it will do more harm to China than good. A personal knowledge of Jesus Christ is the great need of the women of all lands.

We do highly appreciate the efforts made by the members of your Board to enable this institution to be a great success, and shall be very glad to encourage our friends and relatives to use this rare opportunity for the education of their girls.

We sincerely hope that there will be many Christian leaders among women produced and multiplied through this institution, and may the darkness of many Chinese women be swept away by the light of the Lord Jesus Christ, Who is the light of the world.

We can assure you of our deep interest in the work you are undertaking for our sisters in China, and we have asked Miss Mali Lee to be our personal representative, to present to you and to the students of the Union Woman's College our personal greetings.

With heartiest good wishes,

Cordially yours,

HIE DING LING."

The Canton Christian College, at the urgent request of Chinese women has made plans for a woman's department. Although only two girls are doing college work, the promise is for larger things in the near future.

Over in Japan is the youngest of the Union Christian Colleges. It is indeed the first school of college grade for women to be established in Japan. Its doors were opened April 1, 1918. Eighty-four students entered, representing seventeen missions and many government schools.

The president is Dr. Inazo Nitobe, who has become distinguished as an educator and author. The Dean is also a Japanese woman. Five co-operating mission boards are behind this college. The people of Japan are responding heartily and eagerly to the opportunities presented for the education of their daughters. This institution promises great things for the future leadership among Japanese women.

Our own Cairo College for Girls is well known throughout our denomination. It stands today the only school of its grade in the land of Egypt. It is still in its infancy. We may expect that from this school will come women who will be educators, physicians and leaders in different kinds of Christian work. The needs of this school are many. If there are those who would like to invest something for the Kingdom let them investigate the claims of this college.

MEDICAL SCHOOLS.

All of the first women physicians of the Orient were trained in the West because there was no place to secure a medical education for women in the East. Efforts were made to have girls take their course in the Men's Medical schools but there was great difficulty in this plan. Girls did not like to follow the lectures and demonstrations given by men and to men. Then, too, the custom in India is such that a woman does not wish to speak out and ask questions from her teacher in the presence of men. Hence many a point that she would like to have explained more fully must be passed over in silence. Parents very naturally objected to co-education in a medical school.

Within the last few years medical colleges for women have been established and a beginning has been made. India has a Woman's Christian Medical College at Ludhiana, which has received government recognition and an annual grant of $11,350.

The government has established two medical colleges for women, one at Agra and one at Delhi. Though the college at Agra is not a missionary institution it is very significant that "out of seventy-six students in 1915, *seventy-four* were Christians. And it is no less significant that out of seventy-four, sixty-four were girls who had come up out of the mass movement."

There are 150,000,000 women in India. The great masses of these women in times of sickness never know what it means to have the touch of a healing hand. There are at present only one hundred fifty-nine women physicians in all India. No one can minister to the women of India except women physicians. It is imperative that more women of India be trained to minister to their own sisters.

These facts have weighed down upon the hearts of the women in India and another effort is made to educate women physicians for India. In the face of almost insuperable obstacles a few people have gone forward in faith to open the

Union Medical College at Vellore, India.

As yet there are no buildings, no equipment but there is promise of support from many sources. The government has granted one hundred ten acres of land as a building site. Different boards in Great Britian and the United States will finance the institution. The Voorhes College for men, which is near, has offered its laboratories for the use of the girls.

When the word went out that the college would be open at a certain date, sixty-nine girls applied for entrance. Only eighteen were accepted as sufficiently advanced to take up the study of medicine. The school was formally opened by H. E. Lord Pentland, Governor of Madras, "Tuesday evening, August 13th, 1918."

DOCTOR MARY STONE
Head of the Danforth Memorial Hospital, Kin Kiang.
Courtesy "Women Workers of Orient."

The President of this new college is Dr. Ida Scudder, a granddaughter of the first medical missionary to India, and belonging to a family that has given eighty-four of its members to the service of India.

Chinese women have had a peculiar aptitude for medicine. Several of them have become quite famous. They are well known to us because, they were trained in our own country. Those who have been following the United Mission Study Course for the past nineteen years look upon Dr. Hu King Eng, Dr. Mary Stone, Dr. Ida Kahn, and Dr. Li Bi Cu as old friends. There are many other younger Chinese women, who are quite as efficient and devoted as these we have mentioned, who have been trained and educated in their country and are therefore not known to us.

There are no government medical colleges for women in China, which means that the three women's medical schools in that land are all under missionary auspices. These are the Southern Medical College at Soochow, The Union Medical College at Peking and the Hackett Medical College at Canton. The school at Canton is the largest medical work for women in all China. In connection with the college are the David Gregg Hospital for Women and the Julia M. Turner Training School for nurses with maternity and children's wards. No late statistics are at hand but until 1912 thirty-four women had graduated from this college.

The Woman's Union Medical College at Peking, China, was organized in 1907. Students come from different parts of the country to attend this school. At present there are fifty-seven students, coming from ten different provinces in China, Manchuruia and Korea.

Dr. Gloss one of the instructors gives sosme interesting information in one of her reports: "The location of this school in Peking is fortunate for several reasons. The climate is good. The cold dry winters leave little to be desired. There are missions at convenient distances, where girls from the South can go to spend their vacations out of the city.

"The lectures are given in Mandarin. Some of the men who have been giving lectures in the Union Medical College have consented to furnish the same lectures to the women that have been prepared for the men, thus with the minimum of labor, giving most valuable assistance in the teaching at the woman's college.

"Three years of English is required for entrance, and English is continued as a study throughout the course, with the expectation that the students will be able to read medical journals in English and thus be always able to keep in touch with the most advanced medical thought. The course of study as planned covers six years. The first three years are devoted to lectures and laboratory work, the last three to lectures and clinical work in the women's hospitals of the Methodist and Presbyterian Missions.

"Whatever may have been the attitude of other countries toward the advent of the women physicians, China certainly has always given her a hearty welcome. That her work is waiting her is proven by the rapid growth of the college * * * and the royal reception given its graduates."

THE CHALLENGE OF THIS HOUR.

Every day we have renewed reason for believing that "we are living, we are dwelling in a grand and awful time." The news from Europe's storm-tossed peoples fills our hearts with apprehension. Our own country is not without its problems. For all of this turmoil and trouble the Gospel offers the only solution. The church never needed to be more aggressive, in preaching the Word, than today.

What about the other side of the world? The searchlight of Christianity has been turned on the nations of the Orient. Their people have seen the superiority of the Christian faith and

THE CHALLENGE OF THIS HOUR.
A prayer circle in Girls' Day and Boarding School, Cairo, Egypt.

(See page 663)

even before they have any thought of making this faith their own, they are desiring to appropriate the "by-products" of Christianity. They have discovered that their old standards, old superstitions, old ideas are crumbling and they want the new things of the West.

Reform societies are continually springing into being. These organizations aim to make life better for the people of Oriental lands. Many of them as we have seen are concerned chiefly with the affairs of women because after all, the condition of women is at the bottom of all their social needs.

Shall we let them work these problems out for themselves? Shall we say we have problems enough at home? No, we certainly cannot shirk the responsibility of helping them. They are our neighbors now. It has been given us to live in a time when "the world is all our neighborhood, only the stars or foreign lands," and He Who said, "Love thy neighbor as thyself" expects us to give them the best we have. We have one supreme message for the world, "Jesus saves." Any attempt to solve the world's great problems without the recognition of the regenerating power of Christ, is sure to fail. Mission schools, hospitals and other institutions are of such high character that their efficiency is recognized by the people of all lands. It is within the power of the church to train great multitudes of young people who shall become the leaders of the New Japan, the New China, the New India, If the leadership for these lands is safe it must be Christian.

Just now the opportunities to reach the women of the Orient are greater than they have ever been before. Even within the last five years marvelous changes have taken place and the doors are opening wider and still wider. Women who bear the Gospel message have access to more homes than ever before. Shut-in women are venturing out into a larger world. "More than this; the non-Christian women are ready to hear. New knowledge, new experiences, new ideals and purposes are flinging wide the doors of mind and heart. Never were the women of the world so one in a common experience of suffering, a common longing for strength and comfort as today. Never were lives so open to the Prince of Peace."

These opportunities call for hosts of workers who shall be able to lead people out of their confusion to the true "Light of the World."

As Christian women having a part in world evangelization it is within our power to help determine the character of the leadership for the Orient. "It is in our power to develop, in this day of days Oriental women trained to lead, and to lead Christward. Never since Christian missions began has there been a challenge like that of this hour! If we would meet it we cannot delay."

There are many evidences that the church is beginning to awake to her opportunities and responsibilities. The call from our own church for 407 new workers to occupy our fields is a hopeful sign. The call for money from all denominations during the war time, has met with unparalleled success. "Nearly every denominations has gone 'over the top' with a shout of victory and a song of praise." All churches are planning for forward movements along missionary lines.

For the sake of the world's need, for the sake of our Lord and Master Jesus Christ let us each one, re-dedicate our lives, our talents, our money, our all, to the great cause of making Christ known to the uttermost parts of the earth.

JUNIOR STUDY

JACK AND JANET IN THE PHILIPPINES.

REVIEW OF CHAPTER SIX.

By Mrs. J. P. White, Albia, Iowa.

We shall now follow Jack and Janet through the last part of their trip in the Eastern Visayas and Mindanao. Their first stop was at Dumaguete, to see the famous Silliman Institute. Janet writes: "The landing was quite exciting. After standing beside our pile of luggage and watching each piece lowered into a rowboat, we went ourselves. A launch towed the rowboat. When we came near the shore, we looked for a pier but there was no wharf or dock of any kind. Big strong porters, dressed in nothing but athletic trousers, waded out to meet us and pushed and crowded to get our luggage. We ourselves climbed into chairs, lashed in pairs, back to back on two poles. Four men held the end of the poles and carried us up on the sand where we got down and walked up the short stretch of coral road to the college.

"Dr. Hibbard started Silliman Institute with only fifteen boys. Now there are over eight hundred. This is one of the finest schools in the Philippines. It was interesting to see the students in chapel, "The boys looked like a sea of brown faces over a a sea of white suits. Everything was in English. The boys all speak English very easily."

The farm and shops were very interesting. "All the boys have to study agriculture and carpentry besides the usual college subjects because it is a good thing to know how to use one's hands as well as one's head. Scientific farmers are very much needed in the Philippines. There are too many lawyers and too few farmers."

"Swimming is a favorite sport at Silliman. Everyone learns, even the missionary babies not more than one year old. Besides swimming contests, there are baseball games and big athletic meets. There are also clubs of all sorts, literary and religious. The Christian Endeavor Society is very large and the meetings are fine."

At this same place there is a mission

TEACHERS IN CHRISTIAN AND MISSIONARY ALLIANCE SCHOOL.
In the Philippines, Zamboanga.

hospital which cares for many sick people every year and which gives every one a chance to know about Jesus. Another hospital was visited at Bohol. Here were children with broken arms and all sorts of ailments. All of the little patients were told Bible stories and were taught to sing hymns.

"Miss Barnett, the American nurse, has a little prayer class on the hospital porch every morning. The Filipina nurses and helpers in the hospital bring all patients who are able to leave their beds. They learn to think of God as near, and to pray to Him as if they were talking to Him."

On the Island of Cebu, Janet saw the playground work carried on in vacation by a few girls from one of the mission schools. Poor children of the community are invited to this play ground. "Two of the girls helped in the morning and two in the afternoon, playing games with the children and getting them into groups for songs and Bible stories. Sometimes there would be sixty children there at once. As the children were very dirty, each was given a piece of soap and allowed to take a bath. They enjoyed being clean so much that they washed not only themselves but their clothes."

Another missionary has a kindergarten for the tiny tots. Filipino children have no toys except those they make themselves. "They play jack-stones with a handful of shells. Their favorite game is hopscotch, which they like to play on moonlight nights and another is fencing with sticks. This game is called 'war.' They make kites and have wonderful kite fights in the air. Some children are very expert in bringing down the enemy's kite and the battles are thrilling."

The next stop was at Mindanao a very large and beautiful island. Nearly half the inhabitants are wild men who are pagans; the others are Mohammedans who are very fierce.

There is some fine missionary work being done on this island. One of the missionaries told the tourists that he had been visiting a little church of one hundred members which was without a pastor. This church was started by a blacksmith who is a fine Christian worker. Regular meetings are always held

IN THE PHILIPPINES.
Tagalog Girl Making a Hat.

and if there is no pastor the people take turns in conducting the services. In another town there is a church of seven hundred members. Every person in the town who is old enough is a member of the church.

Jack tells of a very fine experience: "At Oroquieta the American school

teacher took us for a great trip along the shore in a canoe. We floated over coral reefs that ran out from land a mile or more and the water was so clear we could see the bottom covered with coral of different colors. It looked like plants, but really living coral belongs to the animal kingdom. We saw waving sea fans and sponges. One variety of sponge, called Venus flower basket, is found only in Philippine waters. Then there were bright blue fish and all sorts of seaweed. It was like a peep into fairy land to see all this under the surface of the sea."

"The Moros often build their houses over the water with bamboo bridges to the shore and tie their boats to the houses." Some of the other wild tribes who are head hunters build their houses in the trees.

Another stop was made among a tribe called the Subanos. The missionaries told many interesting things about the customs of these people. "The children wear no clothes except a charm and a string of wooden beads. Later the boys wear a loin cloth and the girls put on a few clothes. The girls wear teeth of wild animals and brass or wire bracelets and anklets that jingle as they walk. Their lips, finger nails and toe nails are stained bright orange. The girls have holes made in their ears which are stretched until large enough to hold a silver dollar. The boys and girls at twelve have their teeth ground. The grinding is very painful. The teeth are then dyed black so that they look like a row of shoe-buttons in the mouth. As they grow older the girls begin to wear clothes of colors too bright to clash. The boys do not wear necklaces or ear plugs but many rings and fancy buttons on their coats. They often have a string of snake bones around the waist. The children play no games at all except ankle ball with a bamboo ball kept in motion by striking it with the ankle. They play sometimes with blow pipes. They have never seen dolls. Mrs. Lommassen showed them one and they called it "god" and would not play with it. They probably thought it like their wooden images used at religious festivals.

Many more interesting places were visited. When Jack was finishing writing up his trip he said in closing, "I haven't seen nearly enough of these people yet. It has been a great trip and I am proud of what our missionaries are doing over here in the Philippines. Father thinks the Filipinos may do a great deal for the other Oriental nations because they have such a good start. The people are fine when they are really Christian. Perhaps President McKinley's idea of befriending a helpless people may have a greater influence than even he expected."

LITTLE JAPAN ON "DRESS PARADE."

THE PATH OF LABOR.

CHAPTER SIX.

JUSTICE AND BROTHERHOOD.

By Mrs. Thos. C. Atchison, Lawrence, Mass.

THE WIDENING SCOPE OF HOME MISSION ACTIVITIES.

"How do you look on life,
And what do you claim as fine?
The deeds you do for self alone
Out there on the firing line,
Or the deeds that no strangers see
The deeds that no scribbler's pen
That instead of gold to your own fat purse
Bring peace to your fellowmen?"

—Edward A. Guest.

THE WORLD is full of heavy-hearted people. We meet men and women every day and when we look into their eyes, we know their hearts are like lead. Poor followers we would be of Him Who said, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest" were we not moved to help lift the burdens that are weighing them down. It is not possible to live near the cross and think in less than human terms. The whole complex field of human life is now regarded as within the scope of the missionary activity of the gospel. The new home missions has consciously and aggressively accepted a continuously expanding program. The significant fact that the Council of Women for Home Missions has given us for study a book on the condition of labor shows the awakening of conscience on these new lines of endeavor to reach many who have hitherto been overlooked in the aims and purposes of our missionary enterprises. We are reminded in our text-book of the beginnings of the home mission enterprise which was founded by the Blessed Master when He sent the apostles forth two by two through the villages of Galilee. Jesus, prompted by dire needs of the common people, created a new leadership for them, which became the germ of the Christian Church and the forerunner of all organized missionary work.

So in the widening scope of Home Mission activities we are only returning to the standards set up for us by the One Who understood the toilers, and knew how to reach them with the message they needed most in their struggles and hardships along life's journey. Home missions has found its task by following the unchurched, unevangelized groups such as the Indians, the settlers on the frontiers, with the Gospel. In answer to the same call of human need, efforts have been made to minister to the immigrants, to the people of the rural sections and others deprived of Gospel privileges.

Seeking also to reach with the precious Word those who live in our great industrial centres, missionaries have found the way blocked by economic conditions, and they have been faced by the necessity of extending their efforts beyond the pale of the church edifice to the tenement, the store, and the factory. Following the gradual call of increasing needs, the whole social ministry of the modern church program has developed. Study and investigation have brought to light conditions and relations in the path of labor which are far from being in harmony with the teachings of the gospel. The application of the "Golden Rule" or the "Sermon on the Mount" found methods employed and relationships existing widely at variance with

these rules laid down to govern us in our dealings with our kindred of human kind. No organization of today better represents the Church of Christ as a whole on ethical questions than "The Federal Council of Churches of Christ in America," composed as it is of thirty evangelical denominations. No matter how far short we may fall in the application of the ideals set forth, the declarations of this body present to the world the attitude of the churches on social questions and the principles for which the Christian Churches of America stand. There has been a patient study of the facts and problems in the industrial world. The situations and conditions have been thoroughly investigated. As a result it was declared that the churches must stand.

1. For equal rights and complete justice for all men in all stations of life.

2. For the protections of the family by the single standard of purity, uniform divorce laws, proper regulations and proper housing.

3. For the fullest possible development of ever child, especially by the provision of proper education and recreation.

4. For the abolition of child labor.

5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

6. For the abatement and prevention of poverty.

7. For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.

8. For the conservation of health.

9. For the protection of the workers from dangerous machinery, occupational diseases and mortality.

10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

12. For the right of employees and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the products of industry that can ultimately be devised.

Almost all of these declarations deal directly or indirectly with the labor problems. There is no doubt the Church is awakening to greater activity along the line of social service. The program of Home Missions today, broadly speaking, is evangelism, religious education and community service. Dr. Newell Dwight Hillis aptly remarks in one of his sermons: "In every generation there have been preachers who held that it was their work to preach Christianity and to let alone slavery, intemperance, sweat shops, child labor which is much like saying that the physician should be a general teacher of hygiene, but never deal with diptheria, smallpox, or cholera. Jesus' vision included the redemption of

the individual and also the salvation of society through the sweetening of all the institutions thereof."

In accepting the task of applying the gospel to the world of work, will not Home Missions be following closely in the footsteps of the One Who taught, "not as the scribes" but made plain the truths He would have His disciples learn by vivid illustrations from the working world, and "the common people heard Him gladly?" If we have failed in the past to do our full duty as missionary workers, it is not for the lack of the ideals, but because we have not followed these ideals to the legislative halls and elsewhere that Christian influence might have a more telling effect. Just as the churches have united to support measures to relieve society from the evils of liquor traffic, so can they unite to free the community from the burden of destructive industrial conditions and relations.

A BACKWARD GLANCE OVER THE FIELD OF LABOR.

In every age and country, until times comparatively recent, compulsory personal servitude appears to have been the lot of a large, perhaps the greater portion, of mankind. The simple wish to use the bodily powers of another person as a means of ministering to one's ease or pleasure is doubtless the foundation of slavery and as old as human nature. In the growth of our civilization we see back of it the slavery and thralldom of the working people. All civilizations previous to our own seem to be built on slave labor. The slave was a man who had been captured in war or procured by purchase, or who had surrendered himself to the dominion of another as the alternative of starvation or in discharge of a debt, and it was his hands that tilled the soil, dug the mines and built the walls in the ancient days. A backward look over the field of labor reveals much that is not pleasant for the mind to dwell upon. The pictures thrown upon the canvas are spoiled by greed and the debauching influence of human slavery. The free laborers were dragged down by the competition of slave labor and were always in danger of slipping down into the slave class through debt, bad harvests, war or oppression.

The serfdom of the middle ages was a modified form of slavery. It lasted in Russia till 1861, and remnants of it in parts of western Europe till the eighteenth and nineteenth century. Whether under the name of slavery or serfdom, or without either name, the right to earnings and to the person of the laborer was accepted if not openly vindicated. Strange as it may seem to us today, this attitude survived the introduction of Christianity and was not regarded as inconsistent with its teaching. There seemed to be no one to plead for the cause of the poor and the oppressed. As a result, legislation was not in the interest of labor and did not even savor of justice. As the centuries went by the benevolent exertions of kindly disposed persons such as the Earl of Shaftesbury used their influence to ameliorate the condition of workmen. Legislation was passed to affect the well being of the laboring community and the general safety of the toilers. Gradually the tide turned and the present status of the laborer can only with difficulty be recognized as the outcome of their position in the past centuries. The present position, however, cannot be rightly understood without a glance at past history. We should not forget in these days of restlessness when the demands of

labor sometimes seem unreasonable that we are the beneficiaries of slave or poorly paid labor, that has given to us much of our wealth, our pleasure and our splendors. How carefully we should guard their freedom and see that justice is meted out to them in full measure.

Surely we would thank God for the new conscience, generated by the religion which teaches the people to love their neighbors as themselves. Co-operation is needed. The capitalist is a necessity and cannot be dispensed with, neither can the humble and forgotten toiler. Everyone's work is important and when it is neglected something vital is lost. In our own land the history of labor discloses some facts that not to our credit as a nation. In the colonization of America the problem confronted the upper class colonists how to secure manual labor in the new world to do for them what the peasants did in the country from which they came.

The Spaniards tried to enslave the Indians, but they could not be forced to bear the yoke of slavery; they would slay their masters and die first. To meet this want of a cheap labor the African slave traders plied their heinous work. Another dark spot in the history of the Colonial period was the bringing of the white immigrants here in a state of peonage as "indentured servants." We are told they were sold at the wharf or hawked about the villages in chains, and their labor sold for a number of years.

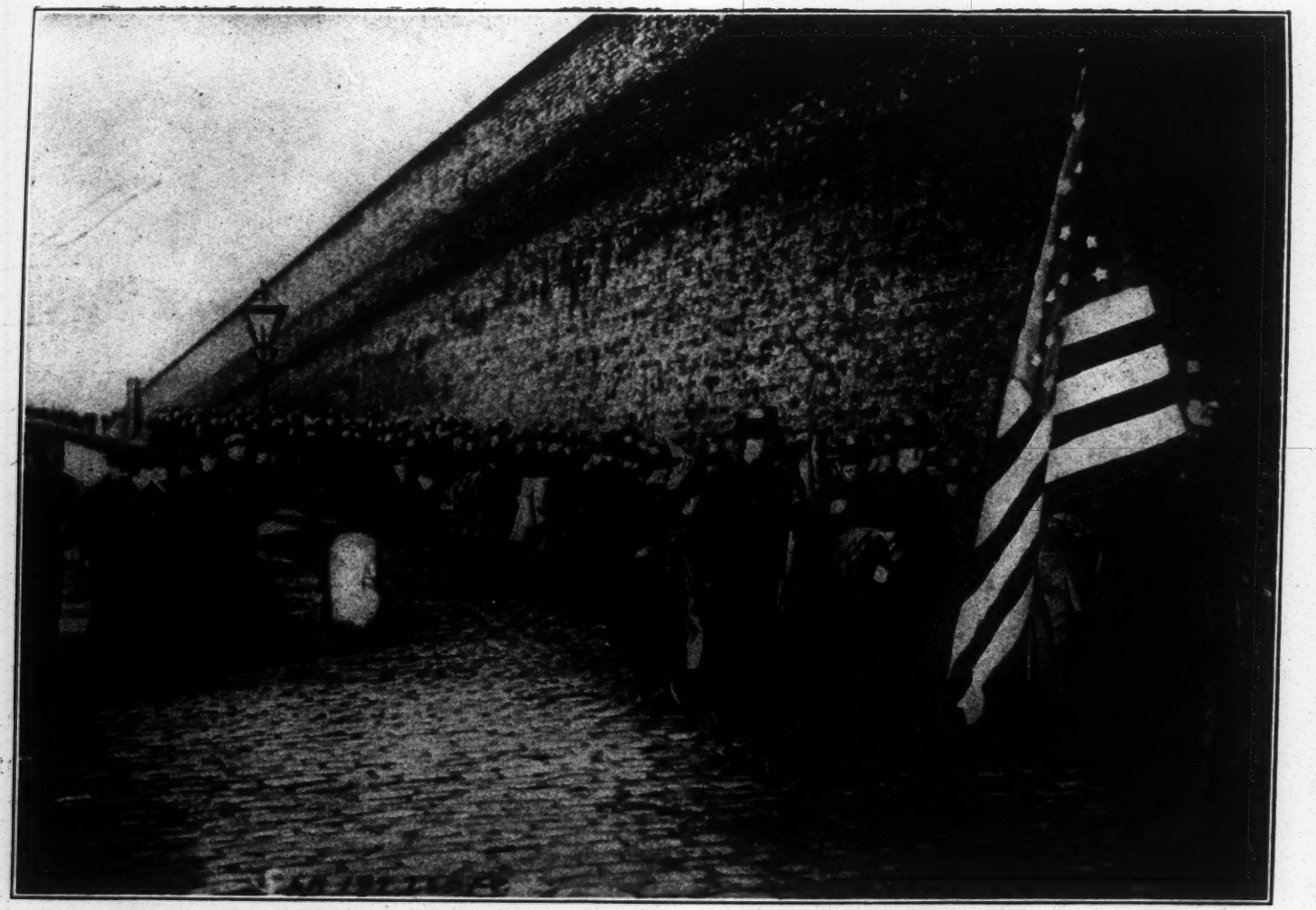
The Civil War and its object need not to be recorded on these pages. "In "God's eyes humanity is a family unit." If there be some who still bear the evidence of their lack of freedom in the days gone by, if they show it in their intellects, their customs, or their culture, we should not despise them, but rather give to them special thought and care and try to heal the injustice that our forefathers inflicted.

Earnest efforts, both by individuals and by organizations have been made to relieve the sufferings of the poor, to educate the ignorant, to satisfy the longings of the discontented and to meet the requirements of those who believe they have been wronged. The note of the social question has a different sound today from that which was put forth a generation ago. Then it was through benevolence and self-sacrificing love that men and women attempted to relieve the distress of others. Now the demand is for justice, not for sympathy and charity; for work and compensation, not for alms.

"He that would win men's love and earn their praise
Must spurn the sordid battlefields of greed.
Must find his joys in smoothing others ways
And spend his substance for anothers need.
No greater glory here can mortal find
Than to be mourned as one whose deeds were kind."

THE TILLER OF THE SOIL—HIS RIGHTFUL INHERITANCE.

Strong, in "Heroes and Heroism in Common Life," gives us a glimpse of the value of the tiller of the soil to the human family in the following well chosen words: "An agricultural people is always a religious people. From the fields it never seems far to God. It was to the boy who dreamed on shocks of corn, that the ambition of Joseph's life lay all spread out before him. It was when Elisha was plowing in the fields, and making ready his flocks, that his call came to be a prophet. It was to the shepherd, abiding in the fields, on which Ruth gleaned the golden corn of rich Boaz's harvest, that there came the angel's song. Jesus was a man of a trade, and grew up in a village, but when His ministry came upon Him, He



U. S. NURSES ARRIVE IN ENGLAND ON WAY TO PERSHING.

With the same gigantic strides as the U. S. Army has made, the force of nurses, doctors and workers have been mobilized for active service. The war was only won by sacrifice. To minimize the casualties, the medical world has contributed its knowledge of science to this cause. The wonderfully humane work done by the nurses at the front has been subject to hearty praise by General Pershing. These girls have given their all to Democracy and under severe circumstances have acted with bravery and trepidity. The photo shows American nurses arriving in England on their way to join Pershing's Pushers.

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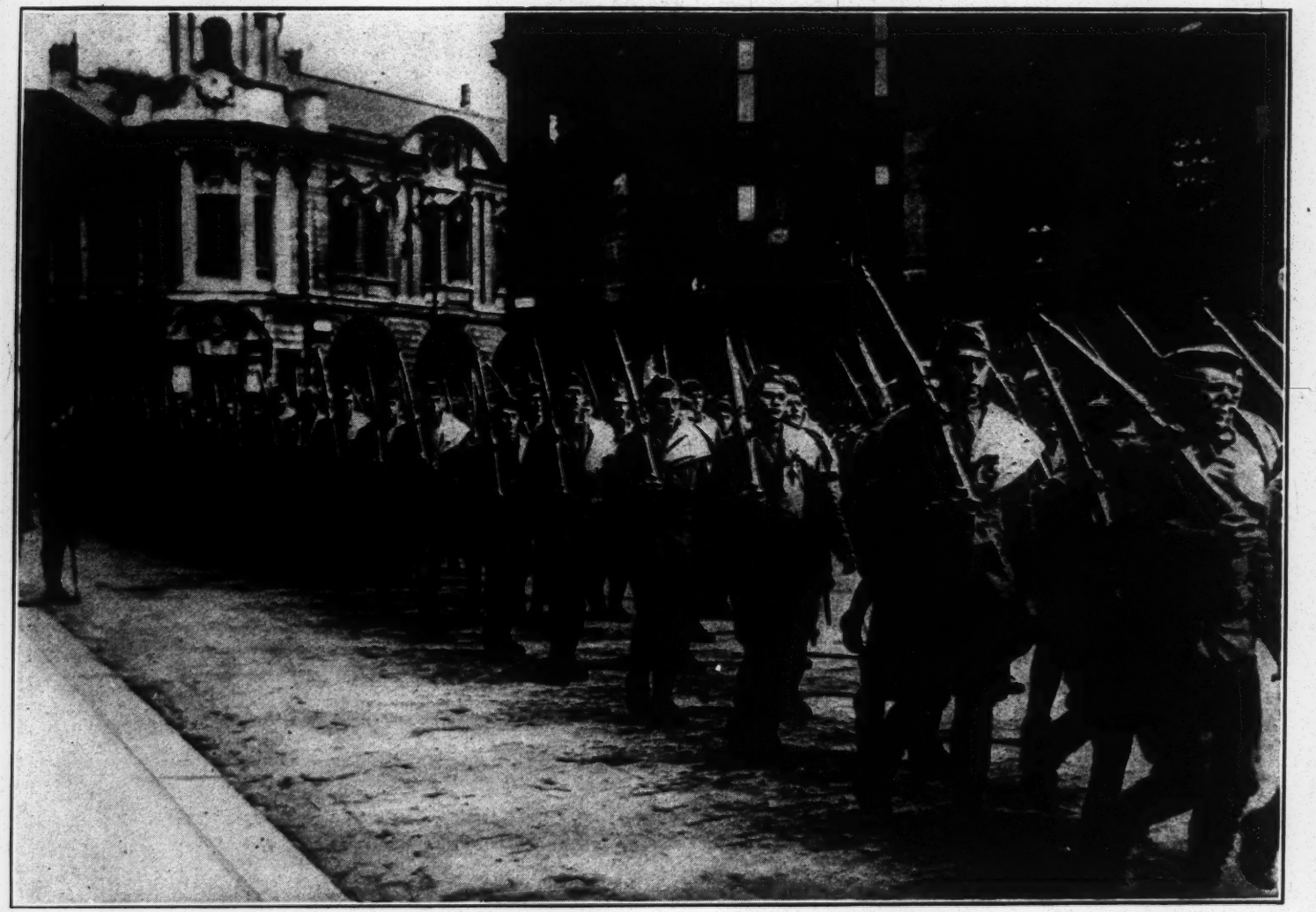

AMERICAN SOLDIERS IN BUCKINGHAM PARADE.

American soldiers passing through the English town of Buckingham, where a demonstration was recently held in their honor.

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went to live in the fields, and every poppy flower spoke to Him a heavenly language. And when He said, 'A sower went forth to sow' the heart of the multitude was melted and He taught them about God. So it has been with all our poets and prophets. They have learned their deepest lessons in the fields, from David's day to Burns and Wordsworth."

An agricultural program might appear to bear no definite relations to the church, but those who have studied the problems of the rural church, its moving inclination toward the towns and cities, and from whence has come largely the pillars of our city churches, it seems to be far from foreign to the vital interests of the Kingdom of God. The land is God's fundamental gift to the people. It is the material basis of life. The soil is the support of the nation, furnishing it primarily its subsistence, its clothing, its fuel, and raw materials of its trade with other countries. The Mosaic Law laid great stress on the principle that every Israelite family was to have its allotment of land, which was to remain in the family from one generation to another as a sacred inheritance. It seems to have been a notion generally entertained in the ancient world that every citizen of a country should be a land-holder, and that the territory of a state, so far as it was not reserved for public purposes, should be divided in equal portions among the citizens. Such a distribution seems to have been acted upon as a recognized principle from the earliest period to which existing historical records extend. We find in Numbers express instructions given by God to Moses as to the manner in which the land of Canaan was to be portioned out among the Hebrews and naming the persons to whom the division was to be entrusted. We find the law of Jubilee that restored lands that had been alienated in the fiftieth year to the original possessor, thus keeping the soil well distributed. We find, later, Agrarian Laws for the distribution of property in land. The prophets of the olden time regarded the development of large estates as a menace to their nation, and thinking people are concerned today over the tendency in our land of a small percentage of the people becoming the owners of that which deals so directly with the good of the entire people.

Past history demonstrates the fact that when the working people are in possession of the land there is greater thrift, freedom and moral health. Landlordism too often ruins and debases the tenants, taking away their freedom and interest in those things that have to do with the permanent welfare of the community, such as schools, churches, and other uplifting agencies.

In our home mission enterprises, we have found prosperous farmers are the very best material for the building of our churches. Their prosperity largely depends on their being in possession of the land on which they labor. Home mission workers face a difficult task where the country working class is deprived of the basis of life and liberty that comes as a natural consequence where a privileged group get control of the land. Someone has truly said, "The best life of the race has always been out in the fields where men are kings over cattle and crops."

God made this world for the habitation of man, and do you think He ever intended His people should be herded in the alleys and tenements of our towns and cities? Out in "God's open," where

the air and environments are both pure, and the tiller of the soil can claim as his own the land for an inheritance is a goodly place to live, to labor, and to die.

"Back to the Fields" is a good aim for the church of Christ that the source of supply for our city churches may not be lacking in the years to come, and those who till the soil may have the Gospel inheritance to which they are justly entitled.

INDUSTRIAL WORKERS—THEIR RIGHTS AND WRONGS.

Shailer Matthews in a recent article on "The Ethics of the War" speaks of the significance of the gains of the working class in Great Britian and the United States. He says, "The century long experience of these nations in representative government had in characteristic fashion given rise to genetic changes which limited the control of the capitalistic group. The program of the Labor Party of England and the undeniable political influence of organized labor in the United States are not strictly speaking caused by the war. They are the result of the rapid development of forces which have been operating in democratic nations for half a century at least. He would be a hopelessly doctrinaire interpreter of this social revolution who saw in it only economic forces. Back of them is the normal demand for rights."

The tide has surely turned. The exploitation and grinding down of the poor by cruel laws and more cruel practices in the centuries gone by will, we trust, in the new era upon which we are entering never again be looked upon with favor. The new appreciation of the value of human labor can not but bring with it a realization of the moral issues which lie within economic struggles. Until in recent years at least, the rights of the industrial workers have had far too little consideration. This is evident from the small percentage of the proceeds that has come to those who toiled. For instance, only one and one-half percent of the population of Great Britian held before the war property valued at nearly thirty billion dollars, and in our country two percent of the population are estimated to own sixty percent of the wealth. As the writer of the chapter we are studying suggests: "The only honest way to explain the situation in all industrial countries is to recognize that the possession of the essential properties of the globe has enabled a small proportion of humanity to take for themselves the larger part of the proceeds of labor, paying the working people only the minimum on which they can live during the working years of their life. It is no wonder that our country is in a state of chronic social unrest, with occasional local outbreaks of industrial revolution, and with periodical recurrence of hard times and stagnations. How will the social condition of the Christian nations stand the scrutiny of God's justice if those who toil have not, and those who toil not, have? Or again, how do our conditions square with the law of love and the Christian conception of fellowship? An equitable division of the proceeds is not the only right which has been denied the toiler. There are the rights of the laborers to hours that will not make life a burden, to safe housing conditions, to an opportunity for recreation and intellectual and spiritual improvement, to a wage that will make life more than a mere subsistence and to the protection of life from unnecessary perils and disease. The dean of Harvard Law School asserted recently that the greatest gain in thought in the last

century was the transference of value from the sphere of property to the sphere of human life. Corporations have been slow to recognize that men who produced things are greater than the thing produced. This reminds me of a story told some years ago, by the secretary of the National Municipal League:

"Street car driver—Me and that off horse has been working for the company for twelve years now.

Passenger—That so? The company must think a great deal of you both.

Street car driver—Wall, dunno, last week the two of us was taken sick and they got a doctor for the horse and docked me."

While the story is typical of a condition of affairs that is passing away, few indeed are the workmen for whom the employers manifest the care they show to their property. The machines are carefully rubbed down, and covered while the tired bodies of the workmen are often speeded up to the breaking point with no thought of their need of rest and recuperation. The new day which is dawning will, doubtless, bring with it more men of the Henry Ford type or the "Golden Rule Jones" kind who look on every one of their employees as tremendously more important than a machine. No longer can our great captains of industry go on making their contributions to our hospitals and asylums while their plants maim, and mangle and stifle those who labor for them. The lengthening list of welfare departments bears testimony to the fact that many employers do care for those who share with them the burdens of a big plant and give of their strength and efficiency to the producing of the output, whatever it may be, to meet the common needs of humanity. The new appreciation of the moral issues in our economical struggles will doubtless bring about more righteous conditions, a purer justice and the brotherhood that will bind together in a Christian relation those who labor by hand and brain in serving the needs of mankind. In the words of Whittier:

"Who counts his brothers welfare
As sacred as his own.
And loves, forgives and pities,
He serveth Christ alone."

Junior Study--Jack-of-All Trades.

By Mrs. Albert Gordon, Chicopee, Mass.

CHAPTER SIX.

"All Work and No Play Makes Jack a Dull Boy," or, How to Help the Children Who Work.

We have now come to the last chapter of our text-book "Jack-of-All-Trades." As we have learned of the many children who work for us that we may have food and clothes, and keep warm, and live comfortable lives, our hearts have gone out in sympathy toward these little unseen workers, and we have longed that they, too, might have the chance to play, and have the good times all children ought to have in order to grow up into strong, capable men and women.

No doubt most of the fathers and mothers of these little Jacks have not really wanted their children to work all day in dark, stuffy rooms to grow up dwarfed and dull. Instead, deep down in their hearts has been the wish that their children, too, might go to school, and have time to play in the big "out-of-doors" all children love. It was oftentimes because the wages were too small, or the landlord must have his rent, or the

Padrone could overwork them; or, it may have been because of sickness or death in the home that little Ivan was urged to hurry with his pulling out of basting threads, or Jan with his picking of beans, or little Giovanni with his making of forget-me-nots.

And what do they play, when there is time for it, these tired little Jacks-of-All-Trades, who live in the crowded tenements on the narrow back streets, in the shacks and the tumble-down houses? Just what you play! Little boys have tops and marbles in their pockets and sometimes snatch a few minutes of time for a game down the cluttered back alley, or on the crowded sidewalk. Little girls mother headless dolls, cuddling them and singing them to sleep. Sometimes "dolly" is only a clothes-pine or a bundle of rags. Or, it may be a forlorn, scrawny kitten is clasped in the little arms instead of a doll or Teddy bear.

Our text-book tells us of little Olga Dobsa, who had always dreamed of owning a growing flower sometime, but there was no back-yard where she lived and no front yard but a side-walk. One Easter Sabbath some seeds were given out to the children at the mission. So she filled an old box full of earth and planted her precious seeds there, and set it on a window sill opening on the dingy court where the sun rested about twenty minutes a day.

"Two weeks later when the Missionary came to call, Olga had a request: 'Could you to do favors on me?' she asked timidly. 'Of course I will dear,' the Missionary said, 'What can I do?' 'I wants as how you should make me a sign what reads, 'Keep Off The Grass,' in big words, like what it says by parks. So I puts it on my new garden. Sooner my brudder and my uncles and our boarders comes back from the factory for sleepings, them jokes mit my garden —bad jokes Leddy. They pokes at it mit fingers, and spits at it. You could to help me mit signs.'

"So the Missionary printed in big black letters, 'Keep Off the Grass,' but she could hardly see the words, her eyes were so blurred with tears, about this poor feeble little shoe-box garden in a sunless window, four stories up from the cluttered court yard."

But "All work and no play makes Jack a dull boy," and none of these little workers really wants to grow up "dull." Many of them dream of some good times coming when they, too, can play base ball or go skating, or have a chance to go to school to learn about the wonderful world they live in.

Many good earnest people also are hoping that the time will soon come when these little hard-working Jacks can have their chance to have brightness instead of dullness in their lives, so they are generously giving time and money and thought to try to help these children and to right the many wrongs against them. Various societies have been formed, and certain persons and committees have been appointed to help little Jacks-of-All-Trades.

First of all, is the "Truant Officer," whose duty it is to see that every child under fourteen goes to school. But we have seen that some of the Jacks and Jills in the cotton mill, and Jonas in the coal breaker, children of eight and ten and twelve years, have been taught to say that they are "Fourteen, Sir!" So this is a wrong to be righted.

Then there is the "Child Labor Committee" which helps the Jacks-of-All-Trades by trying to have laws passed in every state forbidding children under

fourteen to work, and ordering that children over fourteen must work in safe places and under proper surroundings.

Then there is in some cities an "Americanization Committee" who are interested in helping those who come to our land who can not speak the English language.

Then there is also "The Society for Prevention of Cruelty to Children," which has authority, with the police, to make drunken fathers, cross, tired, thoughtless mothers, cruel, slippery Padrones, and other law-breaking persons treat little Jacks-of-All-Trades properly.

Another new aid for young Jacks-of-All-Trades is called the "Juvenile Court" which helps these children who may go wrong, for a neglected boy or girls who has had no chance for play, or for school, is apt to grow up to become a criminal. Perhaps he may be led to steal, or gamble, or drink, and so have to be arrested and taken to court. It has been found best to have a Court especially for children, with a Judge who understands them, and can send them out into the country to farms called "Reformatories." Here often these bad boys and girls become truly reformed, and come back so changed that they grow up into good citizens.

But other people said: "But why let these street boys and girls become criminals? It is because they have no decent homes and no nice place to go that they drift into trouble. Let us form clubs and play grounds for them." In speaking of these helpful people our author says, "I could hardly give one big name to all of these people, there are so many of them everywhere: Clubs in Social Settlements, Y. W. C. A. Clubs, Y. M. C. A. Clubs, Church Clubs, Mission Clubs, Mission Play Grounds, School and City Play Grounds: all to save young Jacks-of-All-Trades from becoming wicked and wild. Once I heard of a Comfortable Old Gentlemen who was asked to give money for a Street Boys' Club. He said rather crossly, 'No, sir, I give no money for kids like that; why, their work is only play anyhow.'"

Let us see whether the work of Jack, our little newsboy, is all play as he dashes through a jam of autos, trucks, and bicycles, and swings himself on a passing car where some one had whistled for a paper. Then he jumps off the car as it rushes on and quick as a flash he is hurrying away to sell to other buyers, always calling in shrill tones: Paper! Paper, Mister! Extra, all about the big fire!"

Jack has paid $1.40 for his hundred papers, so if he sells all of them he makes sixty cents, but it may take hours to sell them, and often he doesn't "have good luck" and has a number left over.

In the winter the city streets are so cold, and the newsboys huddle together over the gratings in front of the buildings where the hot foul air comes out from the big stores. Here they stand shivering, trying to keep warm. In the summer, have you not seen groups of little newsies sitting in the shade on the side walk playing an absorbing game with marbles or cards? It is very hot there, even in the shade of the high buildings, but the boys play on unheeding. They are completely absorbed, for this is a gambling game, and some boy is losing what he has earned while another boy is winning.

At first our Jack wouldn't play, telling the boys that he gave all his money to his mother, then the jeering voices of the other boys kept following him, "Mom-

mer's Boy! Mommer's Boy!" Finally one day he played a game, and lost. Then he went home and lied about it.

"Say, whatcher think? A feller comes up and soaks me—takes every cent I got," was his explanation for his empty pocket.

The next time he lost, he stole some food from a store, and gave it to his mother pretending he bought it. So step by step he went wrong, until our Jack is a tough little thief, liar and gambler. One day a man walked up to Jack, saying, "Hello, sonny. Give me a 'Herald,' will you? What are you going to do tonight?" "Dunno! Fool around wid de fellers." "Look here, I know a place where twenty boys are going to play games tonight. How about my coming for you, and we'll go together?"

Have you guessed that the man was a Missionary, and that the place Jack promised to go with him was a mission play ground for just such wild little Jacks-of-the-Street-Trade as he? "It was just a simple place where boys could play games, basket-ball, too, and sing songs, with occasional "eats" and stories about men who had done things worth while, always men who had followed the Great Pattern of Mankind, Jesus Christ."

To this mission play ground have come also some other Jacks whom we see often on the streets, the messenger boys who wear blue uniforms and deliver yellow envelopes marked "Telegram." All day long, and even until late at night, they hurry around with these messages all over town. The worst part of their work comes at night, for then they have to carry messages very often to some of the very wickedest places of the town, where no boy should be allowed to go.

Here also we are glad to see some of the little Jacks who have seen nothing but feet, feet, feet, all day long, as they have knelt in front of footstools polishing shoes. Some of these little bootblacks perhaps have been working under a hurrying Padrone, who does not care whether the boys have time for rest or play.

"When summer comes with its hot sultry days, which are hotter and stickier, and harder to bear, where there are t h e Tenement-Houses-That-Jack-Built, then the "Fresh Air Fund" sends the tiredest, sickest little Jacks-of-All-Trades out into the sweet, green country for two weeks. Oh, how they love it! Minna Szenvey finds the world has more kittens and puppies and lambs and cows than she ever dreamed. Olga Dobsa looks all day long, but never finds a "Keep Off the Grass" sign in a single meadow! 'Und de flowers grow mit colors all over them, from yellow, from pink, from blue, and nobody slaps you as they does by parks, ande, 'You dassn't to pick them.' It's like it is by heaven, I guess,' Olga told her sisters when she got home to the broiling city."

Jesus, the Friend of Children, has promised to bless all those who help these hard working children and make life happier for them. "Whoso shall receive one such little child in My name, receiveth Me."

But of the many people and societies for helping the little Jacks-of-All-Trades, we have learned that the mission is the most helpful of all. It is there that the children have learned from the missionary of the love of Jesus, and when His love comes into their hearts, they want to serve Him, and to live as He lived, by being kind, honest, loving and true.

(*Adapted from the text-book Jack-of-All-Trades.*)

ENROUTE TO INDIA.
By Miss Mary J. Campbell.
(Letter No. 2).

S. S. "Dilwara."
Bay of Bengal.
January 25, 1919.

Dear Friends of the Magazine:—

There is a pink, a red and a white Japan. I saw the pink Japan first. That was two years ago when I passed through the Flowery Kingdom on my way to the dear home-land. It was the Easter season and the cherry trees were out in full bloom. Such a picture of loveliness I had never dreamed of seeing! Cherry blossoms every where. The avenues of Tokyo were lined with the flower-laden trees. I walked down one of the principal streets of the city on a carpet of pink petals. Above me was a canopy of pink. I looked up through a tangled mass of delicious blossoms and could get only bits of the blue sky peeping out through the pink.

It seemed a fairy land and I no longer wondered that Japan is so passionately loved by her artistic sons and daughters.

During the cherry blossom season the little butterfly maidens wear the sweet blossoms in their shining black hair. The shop windows were adorned with them.

Japanese poetry is full of references to the cherry blossom and some interesting tales I've found in the folk lore of how the cherry tree was first made to bear such wondrous blossoms.

It was a white Japan we looked upon Christmas morning when we stepped off the "Katori Maru" on to the wharf at Yokohama. Two inches of snow had fallen during the night. The quaint tile roofs of the buildings, the leafless branches of the cherry trees, the pine, fir and cypress trees were all covered with a robe of white.

On the way down to the railway station we were all very much amused over the exclamations being made by one of our new missionaries over the white world. "Do look at the snow," she exclaimed. "Isn't it the most beautiful sight? Why don't you people say something?" We who had seen many far more beautiful snow scenes in the home-land were enjoying it quietly and rather wondered at her rhapsody until we learned that this was the first time our dear May Caldwell had ever seen snow. She had spent all her childhood and young womanhood in either North India or Southern California, and had never had an opportunity of seeing a white world.

The tall man from Kansas could not resist the temptation to initiate her into the mysteries of snow balling. Much to the dismay of a Japanese official he jumped from the railway platform to the track below where he had discovered a nice bank of snow, picked up a handful and was soon showing our little sister of the warm lands the joy of having a face well rubbed with snow. All of which shows that even missionaries are sometimes only grown up boys and girls.

Seven of our company had the very great privilege of being invited over to the Buchanan home in Tokyo for Christmas dinner. Mr. Buchanan was down at the wharf to welcome Miss Spencer when the steamer came in. When I tell you that Mrs. Buchanan is a daughter of Dr. Spencer of Sterling, Kans., and one of the Spencer "bunch" that supports our Miss Spencer, you will understand their interest in meeting her and having her in the home. It was a memorable Christmas day.

Mr. and Mrs. Buchanan said we were the first United Presbyterians they had seen since they left America three years

ago. They asked us to tell the home friends who might be thinking of visiting Japan some day not to pass them by. Mr. and Mrs. Buchanan are both graduates of Cooper College. Mr. Buchanan teaches Economics in a private university which has 6000 students.

SECOND LARGEST BUDDHA IN JAPAN.
It is 50 ft. high and hollow; made of bronze. The missionary party at the foot visited this huge image December 24, 1918.

How delightfully home like everything was in the Buchanan home. A fire was burning in an American stove. A Christmas tree stood in one corner of the sitting room gaily decorated. When the bonny baby was brought in I said, "Oh, how like Dr. Spencer" and they all smiled, but admitted I was right. How we wished the dear grandfather could have been with us that happy day. His picture stood on the piano beside some lovely fresh flowers.

We were all taken over to a Japanese church after the mid-day dinner, where a Christmas entertainment was being given by the congregation of 800 members. The church was so packed that we had to stand. You can imagine what joy it gave me to see every seat occupied in a church and I would have been willing to stand there for hours looking on the hundreds of beaming faces. I could not understand the language but I could read the love of Jesus written on the countenances. We met the pastor, an elderly man, and saw his well stocked library in the church. I noted with pleasure no books on unsound doctrine in the library. He introduced us to his daughter whose husband is assistant pastor. From this aged pastor we learned that there are about ten thousand Christians in Tokyo alone.

The railway journey from Yokohoma to Kobe, 300 miles, was full of interest. The special object toward which all eyes turned was Fujiyama, the mountain of Japan which rises 12,635 feet above sea level. It was in a capricious mood that day, but notwithstanding the clouds that enveloped it, we had some rare glimpses of this famous mountain. It was clad in white from peak to base, and as one said, it looked like an enormous lily lying face downward with its great white petals spread out over the plains of Japan.

Fujiyama appears on every piece of art in Japan. On even the tiniest bit of Damascene jewelry you will find it outlined.

It was on the train that day I met a young Canadian lady missionary who lives at Nagoya. While talking of the wondrous beauty of the pink and the white Japan, she said she thought she loved the red Japan best of all in the Autumn when all the foliage on mountain, hill and plain had turned to a brilliant crimson.

New Year's Day was spent in the beautiful harbor of Nagasoki. I do not carry away any precious memories of

that day. The first day of the year is one of Japan's greatest holidays. It is largely celebrated by the over-indulgence of Sake, Japan's national drink, which is made from rice. All day long our great steamer lay silent in the harbor. All labor had ceased for no Japanese works on New Year's Day. Many of the crew were under the influence of Sake. So many of the stewards were intoxicated that the ordinary service of the ship was badly done. When I pleaded with my table boy to give up drink and become a Christian he said he could not do either so long as he worked on a ship, that one day when he had earned a good sum of money he would retire from the sea and become a Christian.

MT. FUJI AND THE RICE FIELDS OF JAPAN.

Christianity has found a place in Japan, but much remains to be done. Buddhism has not been dislodged and Shintoism, or the way of the gods is being greatly revived. It consists of the worship of nature and of ancestors with many rules about cleanliness and purity.

I met an interesting Japanese gentleman on the way to Hongkong, Dr. Genchi Kato, Professor of Religion in the Imperial University, Tokyo, who ardently longs to see Shinto brought to the fore again. I found him with a fair knowledge of God's word. His favorite text is "God is a Spirit."

When we arrived in Singapore we found that Sundor Singh had just completed a series of meetings in that city and had gone north to other cities in the Straits Settlements to hold meetings. Word came to me that he had been called to Japan and would sail for that land on February 6, but would return to India in April or May. My heart rejoiced when I heard of the good he is doing wherever he goes. One said of him, "He has been wonderfully used of God in South India." You who know him through the little book, "The Apostle of the Bleeding Feet," please remember him in prayer, as like his Master, homeless and alone, he goes up and down different lands and among different peoples always telling of Him Who has satisfied his thirst. Oh for more such rare spirits who know Jesus Christ and who in this worldly age are willing to deny themselves and to follow Him.

In camp, Lyallpur District, India,
February 6th, 1919.

Dear friends:—

The General Committee of the Sialkot Convention met last Saturday in Gujranwala to elect officers and plan the program for the next convention. I had been looking forward with pleasure to the helpful time of fellowship the committee members from different missions enjoy together but the railway journey, usually tedious, had various pleasant surprises.

My train had not left Lyallpur station when a Mohammedan gentleman appeared and said, "My mother is in the next compartment and wishes you to travel with her." When I entered the compartment for Indian women one of them threw back her boorka (the outer garment which purdah women wear when traveling) and I recognized a friend of former years when I did zenana work in Lyallpur City. She is familiar with the Koran and has read the Gospels. When I visited her, if I found her alone, she gave only quiet attention to the reading from the gospel but when others were present, she was invariably argumentive.

The usual salutations over, she said, 'Tell us something," which was her way of asking me to talk of Christ. I replied, "You know we say that Jesus Christ is greater than any man or prophet or angel and I will tell you why we make this claim." Then for nearly half an hour, she listened attentively to Bible verses proving that Jesus Christ is eternal, that he came down from heaven, is sinless, died and arose and lives to intercede for His people. Then she seemed to remember that she is a teacher of the Koran and could not allow herself to listen quietly to these truths, so she said "But Jesus Christ, Himself, said that He was not good and there is none good but God." After showing her that she had misquoted in part and that Jesus Christ is God, I returned to the compartment for Europeans.

As the train stopped at Sangla Hill, Miss Jameson and Miss Fleming appeared and the latter got on the train. Miss Fleming and one of the Pasrur teachers were returning to Pasrur from Lahore and had stopped at the Girls' Boarding School in Sangla for a day. A parcel addressed to the teacher had been stolen. The Railway discovered the theft, arrested the thief and consequently much to their inconvenience, Miss Fleming and the teacher were summoned to Lahore to appear in court.

Two stations further on we were surprised to see Miss Louise Scott enter our compartment. She gave us the interesting information that the missionary party had arrived in Bombay a few days before and would probably reach the Punjab that day.

At Wazirabad where we changed cars, we eagerly awaited the arrival of the mail train from Bombay. We were not disappointed and had a few minutes chat with Misses Roma Beatty, Spencer, Boyd, Mr. and Mrs. Sutherland and Mr. McKenzie.

At Gujranwala Dr. White and Eleanor Holliday with her father were stopping over Sabbath and Lois Buchanan was happy to be back in her former home, so we had an exciting time getting news from the home-land.

We were sorry to hear of the difficulties the party for Egypt are having in travel. Delayed through a storm, they missed their boat at Hong Kong and had to stay there a month. They got passage on to Bombay with the India party but not having permission to enter India, they can not come to the Punjab at present and have received no encouragement that they may get a boat soon. Word has been sent them that our latch strings are all out. Cholera is very bad in Bombay, several hundred deaths daily, so we hope the more that the American Consul there will get permission for them to visit the Punjab. A telegram has come with the information that Mr. and Mrs. Rankin have been fortunate in getting passage on one of the crowded steamships for Egypt.

When leaving Gujranwala some of us waited for the Bombay Mail train in hope that Dr. Porter who had stopped off on his way up country to visit his

mother-in-law and Mr. and Mrs. Ross, who had broken journey to spend Sabbath with his brother in the Presbyterian Mission, would be our traveling companions to Wazirabad. Again we were not disappointed and it was a particular pleasure to me to meet Mrs. Ross from my father's congregation.

I missed Dr. Simpson and May Caldwell. Dr. Simpson was spending a few days with her brother in the Presbyterian Mission and Dr. Caldwell met his daughter at Amritsar and took her to Pathankote.

The Editing Committee is meeting at Lyallpur this week preparing the Mission reports for the Foreign Board.

Some of us are hoping to start home for our furlough next month but we can only hope yet that we shall get passage on the steamships on which we are registered and shall not know definitely until about ten days before date of sailing.

Yours in His service,
LILLIAN MCCONNELL.

We have been camping among our villages for two months and visiting them at the rate of two a day. In some parts of our district we drive several miles without seeing a village and in others we find three in a square mile. The regulation lay-out of a village in the Bar region is a square containing twenty-five acres, with a road outlined with trees on the four sides and the village in the center. Some of them are walled and have pretentious brick gates. The streets are wide and straight with a big well at the chief crossing. The houses are built of mud except an occasional rich man's house or a government school. In some there is a small Mohammedan mosque with whitewashed minarets. In all are crowds of small children.

There are some villages on our list that we have to pass by for lack of time and there are other villages not on our list because there are no Christians there that we would like to visit if we didn't feel hurried. We camped at one village where missionaries had never been before and seven families were baptized. They had been taught the rudiments of Christianity by one of our Indian teachers. Then there are camps of gypsies and jungly villagers who no doubt have souls and would be interested in the Gospel message if it were presented. Pray ye therefore the Lord of the harvest that he thrust forth laborers into the harvest.

The weather has been beautiful for our work and the people have welcomed us everywhere. In every group of listeners there are some earnest ones who wish to learn what we try to teach, and there are others who only want to learn all they can about us, if we are mother and daughter, or real sisters, what relation we are to the Sahib, why we are not married, if we have any brothers, if the war is really over, how many servants we have, and what our salaries are. And they ask us questions about things that white folks don't mention.

We had four days of rain this week and it seemed like our work was being hindered for we had to stay longer in Chak 19 than we intended, but the air and the ground needed a wash, and when we can't travel there is always enough to do in the tent, such as writing these things, getting our register up-to-date or studying. I have found a pleasant way of taking Cumming's Manual and that is to prop the book up in front of me and learn sentences while I sew. In two hours I made a yard of tatting and learned a page of sentences and enjoyed it. I'm going to try darning stockings and memorizing Punjabi at the same time but will take the precaution of leaving the cat asleep on my lap to hold me down to the disagreeable task.

When we don't go to the people they come to us, just to see how we live or to get their eyes washed and ears syringed. We show them our roll of Sabbath School lesson pictures and tell the stories illustrated by them. Next year when we go to see them they will expect us to remember their names and family connection which we can't do but we do have them written in a book and will call the roll. Next year we will know the roads better than we did this winter for we are all new to this dis-

trict. And we will hope to know the "ropes" better, too.

MARIETTA HAMILTON,
Sangla Hill District.

It is winter again and we are going about among the villages. To give you a little glimpse of what you are helping to do in one corner of the Mission field, do come with me and we shall visit a few of our sisters here. Let us first go to see Rajan, a Christian sister who always makes our hearts glad by learning and reciting the word of God. She has a most wonderful memory and can repeat a Bible story almost word for word by just hearing it once. Yes, Rajan has heard our motor coming up to the village of perhaps she has heard the excited shouts of the children as they all ran out, for she is coming out to meet us. Her face, though usually bright is sad today. "Salam, Rajan, are you well?" "Yes, thanks be to God. But Mem Sahiba, since you were here last my son Manga has died." Then remembering her courtesy to us she asks, "How are you? And how is the Baba (meaning James)? Did you not bring him along?"

I assure her that he is quite all right, at home having his afternoon nap. She insists that we come and sit in front of her house. She takes a rope bed that is leaning up against the wall and places it on the ground. We make as though to sit down, but she says, "O no, wait until I spread a cover for you." It would be a great dishonor for us to sit on a bare bed (though I would much prefer to be dishonored sometimes than to sit on some of the filthy covers that are spread for us!) Rajan goes inside and brings out a newly washed cover, so we may sit in comfort.

"Now, Rajan, tell us about your son." Glad to have some one to whom she can unburden her sad heart she tells of how they had suffered from influenza—first she had it, then Manga's father had it, then word came from the village of Manga's wife that her people were sick and for her to come. She went and a little later he followed to see how they were getting along. Some days passed and he didn't come nor did any word come. Rajan became uneasy. Then came a messenger saying that Manga had himself taken sick and died. Of course he was buried at once as the custom is here and his mother never saw him again. The mother heart is so sad yet she sorrows not as many others about her. See her face light up as she tells us she knows it was God Who called him and that she will see him again in the Father's house. God's word of which she has learned so much is a sure anchor for her soul at such a time as this.

"Have you yet learned the fifteen Bible stories for this year, Rajan?" "O, yes, I finished them before any of us got sick." "Rajan, I have just been thinking that one of them must be especially comforting to you—the widow of Nain's son." "Yes," she answers, "I am very happy when I think of it. Jesus said to the mother, 'Weep not.'" "Yes, Rajan, and so He says to you, and to your son also He will say, 'Young man, arise.'"

As you see this sister who was herself a heathen idol-worshipper now transformed into a daughter of the King, aren't you glad that you have had a part in this work? Doesn't it seem worth while just for her, some of the sacrifices you may have made to give your mission offerings?

We leave Rajan, now smiling and saying, "Salam" to us as we drive off. There are so many other sad ones we ought to visit but time will not permit. For instance there is Karm Bibi who was away from home when the epidemic broke out, and before she got back her husband, son, two daughters, son-in-law, and two grandchildren all died. And poor sister Matab Bibi in another village, is one of our faithful ones, but her physical being now is only a shadow of her former self. Influenza has left its dregs and I fear she will not survive the winter. The loss of two daughters and one son has been very hard on her. These sisters and many more would today be mourning and beating their breasts in hopeless despair were it not for the glorious message of the resurrec-

tion life in Christ. And you have helped bring it to them. Has it not been worth while?

Let us now hurry to a village nearby and go to see a Mohammedan sister, Rahmat Bibi. We shall go straight to the house of the Lambardar, the chief man of the village for Rahmat Bibi is his daughter-in-law and of course lives in his house. We may be informed a number of times by the crowd of children following us that the outcaste quarters are on the other side of the village! They seem to think that is the only place we go, and sad to say, that is often true. The mass movement of the church in this part of the field has so overwhelmed us that we have found little time for special effort among the great numbers of non-Christian about us but here and there we have reached some of them. Now we come to Rahmat Bibi's house. We wait at the door of the courtyard and call to see if we may come. The answer says, "Come," so we go in. She is so happy to see us and brings out real chairs for us to sit on! She seems all alone in the house and we ask her where the rest are. She tells us that her child has died, also her mother-in-law, and her sister-in-law has gone to her old home, so she is indeed lonely. The dread disease has left its effect here as well as in the poor Christian homes. We are so sorry for Rahmat, but we can give her no comfort concerning her dead for they did not "fall asleep in Jesus." We tell her though, that Christ is calling her, that He has spared her life and given her another opportunity to come to Him.

See the crowd of women and children who have followed us in. They want to see and hear what is going on. To them all we tell the story of Christ's love and supreme sacrifice. They listen well and Rahmat agrees it is a wonderful story, but to her Mohammedan sisters sitting by, she explains that Christ is our prophet and we believe Him just as Mohammed is theirs and they believe him. But we hurry to explain, "No, Rahmat Bibi, that isn't the way. Christ is greater than any other prophet that has ever come to the world, and He has done more for you than Mohammed Sahib ever did or can do. Christ is for you just the same as He is for us. He loves you. He died for you. He will give you life if you but come to Him." She hears and nods her approval but her heart has not yet grasped the truth. She is still in the clutches of the evil one in the guise of the false prophet and he is not going to give her up easily. Doesn't it seem worth while that we should try to save her for Christ—her and thousands like her whose eyes are yet blinded to the true way? Can we afford to spare money, prayers, and even life when so many precious souls are at stake? The time is short. Let us work while it is day.

EMILY MATTHEWS CLEMENTS,
Pasrur, South.

INDIA NOTES.

We are rejoicing these days that the long looked for party have at last arrived. The most of them reached their destination February 1st. Mr. and Mrs. Ross and Mr. MacKenzie are located in Sialkot with E. E. Campbell and us, while Misses Holiday, Boyd and Spencer and Mr. and Mrs. Sutherland are on the other compound in Sialkot City. Miss Caldwell is with her father in Pathankot. It was a great disappointment to find that Helen Anderson and Miss Parr had been left in America, but we trust they can come early in the fall. How it cheers us to have the returning recruits back in our midst again.

Another cause for praise is the splendid recovery Mr. E. E. Campbell has made from his serious illness. He was operated on for liver abscess the last of December and is now able to be about and look after some of his regular work. But the doctors still think that he should proceed on furlough so as to insure a complete recovery.

The people going home this spring are finding it difficult to secure passage. Misses McConnell, Cleland, Laing, and Mr. and Mrs. Clements have been promised sailings in March, but the rest do not know when they can get away.

Dorothy Jane Mercer arrived Febru-

ary 6th and promises to make a good missionary. She will be our youngest representative in the home-land, for her parents go on furlough this spring.

JEANNETTE HOPKINS STEWART.

EGYPT.

Minnehaha Pinney, Editor, Tanta, Egypt.

ITINERATING IN EGYPT.

Nile Boat, "Witness."
December 12th, 1918.

My dear Friends:—

When we wrote our last letter to you, we had our eyes fixed upon Aswan, and were anxious to reach that point. We have now gone a short distance beyond that, visiting the Khazzan (Aswan Dam) and the Station at Shallal. At both of these places, there are some appreciative Christians, who are cut off from regular church services for the greater part of the time.

After these little visits we came on to Aswan and began a week's services. Rev. Thompson, of the College at Assiut, joined us here for the week. His presence and help was greatly appreciated by us and I am sure that the people here, and especially the young men will long remember his visit to them. Our services began on Saturday night. Not many were in attendance. Sabbath was full of service and rather an anxious day. We were all rejoiced over the goodly number of young men, whom we found in attendance here and quite agree that they are the hope of this church. A bit of depression would sometimes creep over one at the small number of women who were present at the meetings, however, this was fully explained later when we knew how many sick there were to care for in the homes. Being comparative strangers in the town we planned to make visits and get acquainted with the people, as much as possible, during the day and then have meetings at night. We might have found it more difficult had not the evangelist and his wife been so good to act as our guides about the town. He went with the gentlemen and she set 8:30 o'clock as the time that she could be ready to go with me. I went to her house at the appointed time and found her ready, having arisen early in the morning to finish her work and prepare her baby for the tramp (a little girl five months old). We kept up our visiting until Friday noon. The native women were invited to the boat on Friday afternoon and Saturday every one took to prepare for the Sabbath. Well, about ten o'clock on Saturday something happened and a chill put me under the covers. I thought that I heard someone say, "Influenza," or may be they said, "Spanish fever," at any rate I was out of the race for Aswan. However, the race went on, and four young men and two young women were received into the church membership, all capable of being workers. Two babies were baptized, and the Sabbath evening service closed a successful week at Aswan. The weather was perfect, the people, for the most part, were appreciative and best of all, His presence was felt.

We all know what these mountain top experiences mean, and how we feel that we would be glad to do anything for the Master. Well He knows how, as it was all studied over. It seemed to be so well worth while to be a missionary here, to help the weak, but growing congregation, and the places near to Aswan, or to be a doctor to help the needs of the body and soul, or a nurse to get close to the women, or a school woman to build up a good day school for girls and be a savior to many nice girls here, also to reach out to other places where the only girls' schools are under the government which means that they are taught the Muslan religion. Or to be a Bible woman carrying the word of life to those who never hear otherwise. German missionaries formerly lived here and carried on medical work, and had also a good school for girls, but that is closed now. The Coptic brethren have a good school for boys but their school for girls is not meeting the need of the place. What is to be done for Aswan?

Dear Sister! Have you ever found yourself in deep thought, as you watch many people come and go, pass and repass you, perhaps give a look and pass

on; some hurrying and some at leisure, some of them joyful and some will be sad; some you may have seen, or even known well, and many of them never before. But what impression does the sight make upon you? Do you think of these as sisters and do you wonder if they are on the right way?

In a land of churches and of opportunities to know the Savior, one expects that every one would have heard the glad news of salvation. But how different one must feel, when you realize that thousands of those whom you see, and many of those whom you actually speak with; do not understand their real need of a Savior. How can they know unless they are taught, and this teaching business requires much skill—love and humility.

In this neighborhood are great numbers of Berbers. You hear them speaking their own language and they have little to do with the Egyptian people except to trade with them. They seem to live in the mountain sides and know very little of the language of the Egyptian people; but if enough to trade with, will it not be enough to get them to know the sweet story if some one will have the patience to teach them and the love to win them for Christ. They now profess the faith of Islam, and they seem to be at our very door. Are they not a part of the whole world to whom Christ sent His disciples?

"Show us Thy ways oh Lord
Thy paths oh teach Thou us."

MAY ROSE HART.

Somewhere on the Nile.
December 31, 1918.

My dear Friends:—

Were you ever cast away on a desert island? Such is my experience today and since I can't get away I'll write a bit. Are you glad of my misfortune? Better wait until you have read through this letter. But, I forgot. You will probably use your own pleasure about reading through.

This is the way it all came about. Mr. and Mrs. Hart invited me to spend some time with them on the boat "The Witness" and you may be sure I did not hesitate long in accepting such an opportunity for a little rest from boarding school. I have been here three days at Edfu. Three busy interesting days. I went with Mrs. Hart visiting in the homes of some of our school girls and some homes where we would like to get girls interested and also in the homes of the few Christians living here inviting them to attend the service.

At the first meeting on Saturday night one of the women whispered to Mrs. Hart, "Won't Mr. Hart have a communion service while you are here." There is no organized congregation here in Edfu. Just a few who have come in from other places because of business interests mostly. Seldom do they hear a sermon and only when the Witness calls, which is about once a year, do they have the opportunity of celebrating the Lord's supper together. So plans were made to hold the service on the boat, there being no place suitable in the town.

The woman who made the request was asked how many members there were. She named them over for they all know each other no matter how far apart they are in home or station. "But one would not come," she said, "because she had lost her husband less than a year ago and just now her oldest son a young man about twenty years of age."

Further inquiry brought out the information that she was the mother of one of our school girls. We went to visit the home. The daughter met us at the door and of course through her we were very welcome. The very day the daughter had arrived home for her mid-winter holiday the mother had received word of the son's death. He had enlisted in the Egyptian labor corps and had been sent to Palestine. There he gave his life in the service and now his widowed mother is mourning this her double loss. The next son about sixteen must now support the family of six.

When she had been invited to the services, she said, "O, I can't go! Why what would the neighbors say? They would think I did not care for my son if I went out." After a little more talking

and a prayer she thought may be she would and did bringing the oldest boy with her. When she left the service she looked and acted as if new life and courage had been given her. What it must mean to these isolated simple followers of Christ to have the missionaries or their native brothers visit and talk and pray with them we little know.

And to the missionary it is quite worth while, if, even after a day, or days, of tramping through dirty streets or going over long stretches of dusty, sandy, rough country, on foot or on donkey, and answering all sorts of questions—often useless and annoying—becoming weary in body and mind, one can see the light come into a sad mother's face such as this.

Let me tell you, if I can, something of that communion service. To suit the convenience of most of those concerned it was held at six-thirty Monday evening. They came, one man, five women and several children. The women were safely sheltered behind a screen with me sitting at one end to make it a bit longer. The one man, two boys, Mr. McClanahan, who had just arrived, Mrs. Hart and myself sitting in public. Nine communicants and two ministers in all. Here in the cosy dining room of the boat we sang and prayed and Mr. Hart preached and together the two ministers dispensed the elements and we partook of that which represents His broken body and shed blood for us whether we be American or Egyptian. How nice it all was. I wondered if my face showed even in a very small way what that sorrowing mother did as she kissed me on both cheeks good-bye. Most probably not since she had suffered more and had most likely received more her face could shine the more.

What springs of living water these boat missionaries need to minister to these famishing thirsty people scattered over this thickly populated country. And how glad we are that they have it always full and fresh.

As we bade these friends of but a day or two—and we felt them friends—good-night and held the lamp to show them the path up the steep bank of the river as they started home I thought, tomorrow we will be off again on our way to another town and perhaps I will never see their faces more until He comes.

Well, this is tomorrow and here we are "up agin" this island. Who knows when we will get away? Mr. Neal McClanahan was to come and go with the boat and Mr. Hart was to take the train and go to Luxor to supervise some needed, badly needed, repairing in the school buildings there. This all happened though in delayed sections and not exactly as planned. The boat was to start early which did not happen all because a "baboor" needed mending. Do you know a "baboor?" May you never! It is a one burner stove in which we burn kerosene oil, when we can get it, and on which we do our cooking these high priced days. These stoves are like Mary. "When they are good they are good but when bad they are horrid." Ours are horrid most of the time it seems to me. This one was and had to be taken to a sankery. Do you know a sankery? May you be kept from it. He is a man who mends things, in his own good time and way. When at last the stove came back we started turning out into the river and heading down stream on our way to another town to again go out and hunt for scattered sheep and scatter the seed.

For a time all went fairly well. The wind being steadily up-stream while we wanted to go down, we did not move very rapidly but we moved. Just after dinner I was watching the top of the old temple slowly disappearing and the others were busy here and there about their preparations for the next stop when suddenly I noticed the top of the temple seemed nearer. I rushed out on deck with the cry, "Are we going back again?" Sure enough two of the sailors were reefing in the sail. Others were getting the anchor ready. Slowly but surely the wind had us going up-stream in spite of all they could do and the captain was trying to find something to stop us. Here we are. We have a fine view, plenty of sand and more wind than

we want. When will we get away? Do I know? So we write and read and sew and look out to see what is doing. Nothing. The sun is now nearing the setting. Will we be here all night?

Hello! Something is happening. We move. Just wait until I see. The Captain has decided it is not wise to spend the night here, so is taking us across stream. Here is the method of doing it. They take the anchor and a long length of rope, all they have, in a row boat and go out into the stream and drop the anchor into the water. Then they row back and with a pull altogether we are drawn up to the anchor. They drop another anchor to hold us while they take that one out once more to get a new grip and again pull us up to it. Over and over they did this until at last we are tied to the shore only a few hundred yards below where we so bravely started out this morning.

To me it is all interesting and novel but to those who have been planning to visit so many towns must find it a bit hard to have their plans changed and many that they would like to reach they must leave out. And when I think of the sickening disappointment of some poor hungry soul when after days of waiting they do not come at all, I, too, cry out: Why can't we have more men and women and equipment. Do you suppose you could find some help some where.

January 1, 1919.

Ah, this is a New Year. While we slept the old year went away and the wind went down and when we wakened we had a New Year and when we looked out of our windows Edfu had slipped away and we were quietly going down stream. At seven-thirty just as we finished breakfast we were coming into shore and making fast. Where is the village? "Over there four miles or so," is the reply. One of the men is sent over to tell them we are here and will be over after dinner. As I look out from the upper deck I see the town yonder across a stretch of sand and then rough fields. I wonder how tired I'll be after that long walk but I wouldn't miss going even if I have blisters on my toes. It is worth it every time.

Now are you sorry for me? Cast away on an island. I have enjoyed it more than I can write here. I never made the transfer from old year to new with more satisfaction, though there is much more I might tell you, I will close for fear of this is already too long. May this year 1919 be one of blessing to you and yours and that dear old U. S. A. of ours.

ROSE MINTIER.

GIRLS' BOARDING SCHOOL, ESBEKIEH, CAIRO, EGYPT.

This is the last day of the year 1918. How fresh in memory are the closing days of 1917, for after more than two long months of travel from the home-land, we were almost in sight of our beloved Egypt again.

Those days were full of solemn thought—pledges of promises, if you (please) choose, and while I confess that at times they have been broken, they have lived within to inspire, as I have tried to keep them daily before me.

Many of my friends in the home-land, I felt, were with me in spirit on that beautiful morning in Cairo, when I was privileged to enter the Girls' Boarding School again. Twenty months had worked changes in the faces of many of the younger girls especially, but changes more real seemed also apparent in the lives of many, and I was most happy to meet them all again—dear teachers and girls.

Miss Barnes had been a splendid mother in the Boarding School; the Day School also was in a most prosperous condition, and I felt the responsibility of such a trust possible, only because I felt assured of the realization of His promises and yours.

We have had a very prosperous year. The Day and Boarding Departments have both been full in spite of war-times and prices. The last few months of the year brought the scourge of Influenza which has been so general over the world, and while the best of school-work was impossible at times, on account of sickness, both among teachers and girls,

CLASS OF 1918, GIRLS' DAY AND BOARDING SCHOOL, CAIRO (EZBEKIYAH).

yet God has been merciful and kind to us in sparing the lives of all.

During the year 330 girls have enjoyed the blessings of the school. These are appreciated most by those who leave us from year to year. This year, the class of ten girls who have finished the course of study, are finding it very hard to give up their school-year, especially those from the Boarding Department.

On account of the condition of the times, this class received their diplomas in a more quiet way than usual. Our Consul-General, the Hon. Hampson Gary, met with us in a private gathering, composed of the girls' parents, teachers, and a few close friends in the parlors of one of our leading hotels. The songs and addresses touched our hearts; we seemed so near and dear to one another. Mr. Gary presented the diplomas to the class, and gave a short, but very apt and personal address to the girls, which was greatly appreciated by them, as well as by Dr. Giffen and myself.

Miss Aten, who for three years has labored for them in the school-room, gave them a spicy address, full of suggestions in regard to their purposes in life. Perhaps this recipe, given to them might be helpful to some of you young people at home.

Into the mixing bowl of life
Sift equal quantities of
joys and
sorrow omitting strife,
industry,
books,
accomplishments,
society and
solitude.
Mix thoroughly with a pound each of
energy,
perseverance,
care,
courage,
forethought.
Sprinkle generously with
humility,
frankness,
confidence,
pride.
Stir in carefully a cup each of
forgiveness,
mercy,
grace,
love.
Add plenty of
faith, to neutralize all discouragement.
Bake in the fire of rich experience.
Test with honesty, truth and right.
When found to answer these tests,
Garnish with sauce, made of equal parts of
tact,
politeness,
good-will,
modesty.
Serve with goodly understanding,
unending patience,
sympathy,
generous love,
On a plate of "Belief in God" and faith in your fellowmen.
This plate to be warmed in the desires for spiritual service.

These girls all want to make their lives count most in service. You can help them do so. As you look into their faces just now, breathe a prayer that

each may be willing to follow God's pathway for them, as we know He has a plan for each of their lives. Two of the girls, one of whom is a Jewess by birth, are joining our staff as teachers after the Christmas holidays. They had some training in practice-teaching during the past two years, the past year under the guidance of Miss Duncan, whom we are privileged to have now in our school. The girls will be missed in many ways, but especially from our prayer circle, as they were all members of it. The circle, in its present form was organized early in the year, and is linked up with similar prayer circles of girls in India and the Soudan. Our girls have received letters and written several times during the year to these girls in the Pathankote High School, and to those in the Boarding School of Khartoum North, which has certainly brought us closer together and helped to make our prayers real and definite. We want this circle to be a real force in our school. Pray that a spirit of deep humility, of realization and confession of sin may fall upon each member of the group. God hears the cry of the humble.

One of the promises made on last New Year's Day was to try to see that each of the girls in school would be prayed for daily by name. We have tried this plan and found it a blessing to the teacher as well as to the girls. A teacher was placed over a group of girls to mother them, as it were, the girls going to her for special help along any and every line. She has had the group as her Bible class on the Sabbath day; she had tried to become better acquainted by visiting in the home; she has given them a little picnic or a good time occasionally, and I am sure many of the girls have had daily prayer made in their behalf. May He lead us on until every young life is really won for Him.

"Showers of blessing, showers of blessing we need,
Mercy-drops round us are falling,
But for the showers, we plead."

ETHEL ROXY MARTIN,
Girls' Boarding School, Cairo, Egypt.

WOULD YOU LIKE TO ATTEND?

There are eighteen girls in this Bible Class in Ezbekiah Girls' School. They are Roman Catholic, Greek Catholic, Armenian, and Jewish. They have studied English just one year. To be sure, they have all their lessons in English. (See page 636 this issue).

At the beginning of the second year, the new teacher took them in Bible. She had them six days in the week. It is the custom to have Christian Endeavor meetings in the advanced classes. She was advised by two older workers to try having a Christian Endeavor meeting in the class also. She hesitated. She feared either that the girls would not take part, or that the whole effort would be mere formality. The worker of many years' experience said, "Never mind. They will get accustomed to expressing spiritual truth." So the great adventure was launched. The topic assigned for the first meeting was, "What I have learned about Jesus."

Friday morning, the first period after Chapel came. The teacher was leader of the meeting. She announced the opening song, and waited. She was no musician. There was no instrument, not even an ancient tuning fork to give the pitch. The girls tried courageously, but the words would not follow the accustomed tune. The teacher suggested another number. But one brave soul, unmindful of the suggestion, was humming quietly. After a minute or two she broke in on the second measure, and we swept on in full chorus to the end. The leader offered a simple prayer and read the story of the birth of Jesus. She made a very few remarks and asked if several would "say" short prayers. A little Jewess opened with the evening prayer, "Now I lay me down to sleep, etc." This was followed by the morning prayer:

"Father, we thank Thee for the night
And for the pleasant morning light,
For rest and food, and loving care,
And all that makes the world so fair.
Help us to do the thing we should,
To be to others kind and good,
In all we do, in all we say,
To grow more loving every day."

The teacher gasped inwardly, while she both silently laughed and said, "Father, I thank Thee."

The next prayer was the twenty-third Psalm. Then followed Psalm 141:1-3, "Lord, I cry unto Thee * * * Set a watch, O Lord, before my mouth; keep the door of my lips."

Still others prayed, using parts of Psalms 141, 143 and 102. The last prayer was a personal appeal in broken English, that we might love our enemies.

When the teacher lifted her bowed head, she felt sure that a number of the prayers had been recited as literary efforts, the class looking on to see how the performer did.

With taut nerves we entered on a second song, and came through without mishap. The suggestion that each girl tell what she had learned about Jesus, brought forth the following: that He taught us to obey parents, to love enemies, to honor God, to teach the Gospel to the poor, etc.

Who should lead the next meeting was suggested by the class. More than one eager face assured the teacher that the difficulty would not be to get a leader, but to choose one.

The teacher could say from her heart, "I know that God has heard our prayers." A closing number was sung, and our meeting was over. But the laugh in the heart, and the quick beat of the pulse comes back even at the remembrance of it.

After one week, these unpledged Endeavors held their second meeting. The illness of a teacher added fifteen upper-class girls to our original eighteen. How would the babes in the work behave before the older girls! The girls were seated by classes, one on each side of the dividing aisle. With the exception of one Russian girl who led in prayer, the upper-class girls, though invited to take part, preserved the attitude of on-lookers.

The young leader, with the dignity of a woman, but the smile of a girl, took her place before the thirty-three girls. The songs were all carried through without a break, though there were tremblings of heart and voice at times. The topic for the day was, "How God Shows His Love for Us." The leader read Matt. 9:18-38, and spoke a few simple, yet fitting words on the selection. Her prayer, we felt, was not mere words, but was speaking to God.

When she called for a number of short prayers, the response was about half a dozen real personal appeals. The bowed head, but open ears of the teacher could realize only God's presence.

The answers to the call for ways in which God shows us His love, filled the time until the class-bell rang.

No Christian Endeavor paper had been cut to bits and handed out to be read by unprepared members. Each girl had made her own preparation. The teacher came from that meeting cheered and uplifted in spirit. She felt that she had been at a true and very successful Christian Endeavor meeting.

ANNA DUNCAN,
Ezbekiah Girls' Boarding School, Cairo.

ANOTHER GLIMPSE INTO THE LIFE OF THE GIRLS' COLLEGE, CAIRO.

At our school we all have our meals in one big dining room; rows of girls, big and little, and a mistress at each end of the table. The girls behave conspicuously well at table, even the little ones managing a knife and fork with only an occasional mishap. They ape our ways of eating without being told in a way that is most striking, considering the difference between their way and ours. If one frequents the tea gardens down-town, one comes away with the impression of well-dressed people nibbling whole muffins off the end of a fork, or putting all the sugar in the basin into one cup of tea. If one goes to a grand native wedding one sees a roast sheep consumed without the aid of any fork whatever. One can hardly believe the seemly little girls who line our tables are accustomed to these ways in their homes.

"What did you think of the sermon this morning, Zeynab?" said I at the lunch table to the tall Mohammedan on my right. We had had an American

Y. M. C. A. secretary at our Sabbath morning service. "He spoke very beautifully," said she, "but I wish he had left out the part about love." The speaker had dwelt upon God's love, and compared it to various types of human love. To a Moslem girl, God is "merciful" and "compassionate," but the word love, used in connection with Him makes her feel uncomfortable. The word, which she translates in her mind into Arabic, brings with it an ignoble connotation. And so, in the schoolroom, and out of it, opportunity stands at one's elbow. Teach Zeynab, during the five or six years of her stay with us, the meaning of our word love, and you have not only added to her word-stock, but you have given her a glimpse of our ideal of tolerance and self-sacrifice which will make her dull life more liveable. When, at our Commencement, for instance, one hears our girls hold forth so glibly in English, one thinks of the volume of effort that has been expended, in this and in other schools, just in teaching these girls the English language. And how enormously worth-while it is, when one comes to reckon up the notions of character that lie embedded in our English speech, and cannot be translated into theirs.

When one is newly arrived here, one is upset and usually somewhat revolted, to find that certain stodgy Anglo-Saxon virtues, which are quite taken for granted with Anglo-Saxon youth, count for little or nothing in an Egyptian school girl's code: For instance, truth-telling, or a power to discern between *meum* and *tuum*. "You are a liar," says Fardia to Ayesha. One expects a blow or a shriek. On the contrary, nothing of the sort happens. Ayesha quite agrees that she is a liar, and adds that Farida is one also. A missionary is often called upon to take up the cudgels for the Egyptian people, when talking to secular-minded residents in Egypt, who for the most part begin from the premise that every native is an unscrupulous bounder. One can always say: "I, as a missionary, know more about their frailties than you do, for my disappointments reach deeper than yours. Yet I know this, that my girls are responsive and even loyal sometimes, and in ability to perceive spiritual truth they surpass children of their own age at home." And what a triumph it is when one of them does own up to a fault, in the manner of our George, when he hacked the cherry tree. It is quite worth passage money, and salary, and three years of a young life, to bring to just one of these girls of the harem, not peace, but a sword—a sword and the strength to wield it, after these years of spiritual torpor.

A short-termer in Cairo College,

C. ALEXANDER.

ASSIUT COLLEGE.

I fear that even we who are out here sometimes grow forgetful of the darkness that is about us. Especially is this likely to be true of those of us who live and work in Assiut College. The care that is taken of the boys, the protection that is given them to keep them from temptation, the rules according to which they all live, and the general Christian atmosphere in which we do our work—all this tends to make all the students seem alike, and we forget that some come from homes that are still in deepest darkness. Many of the pupils have lovely Christian homes behind them; they are sons of former students of the College.

But it is the others whom we must strive to understand. And a glimpse now and then into that part of their lives quite outside of these college walls helps both our understanding and our sympathy. Such a revelation came a few days ago.

The new term of school had but commenced when the father of one of the boys came to ask that we permit him to withdraw his son from the school, and asked that we would also repay the fees which his son had just finished paying.

The boy, it seems, had entered the College without his father's knowledge or consent. We tried to persuade him that the boy be left in school with us. But the father explained that he had sworn

that he would divorce the boy's mother if the boy did not enter a certain rival school.

Such oaths are not uncommon incidents in the social life of Mohammedanism, and had the College not returned the fees of the boy, a home would have been wrecked because of the father's thoughtless oath. These are our neighbors, our brothers, our sisters. Our hearts are drawn to them in love and in pity. We pray that Christ may come to them in our own day!

MARGARET RUSSELL.

I am sending to the readers of the Magazine this communication from the Secretary of The Fellowship of Faith for the Moslems Prayer League. Everybody these days is intensely interested in the talk about the League of Nations, and it is indeed our right and privilege and duty to be definitely and earnestly interested in this important movement in the world at this time of crisis.

Linked up with this time of crisis in the Political World is a crisis in the Religious World. And especially in the Moslem World in both the Near and Far East is there a restlessness and spirit of inquiry. How are we the Christian Missionaries in these parts to meet this spirit of reslessness and inquiry? It is a question yet unanswered except in FAITH. We have FAITH that God will through our efforts yet reach this mighty people with the Gospel message. And for the simple reason that it is a great effort of faith and venture there is the need of much "Fellowship of Faith for the Moslems."

Will the readers of the Magazine join in this Fellowship of Faith for the Moslems and pray daily, taking hold of God that they may be untrammelled preaching of the Word, with its good news of Salvation?

Yours, in Christ's service for the Moslems,
M. FINNEY, Editor for Egypt.

"THE FELLOWSHIP OF FAITH FOR THE MOSLEMS."

1, Queen's Gate, Aberdeen.
December, 1918.

Dear Friends:—

It is with deep thankfulness to God that we are able to issue another occasional letter to the Members of our "Fellowship of Faith for the Moslems." In spite of all our difficulties and our inability to send out news our numbers have increased by over a hundred members during the past year, and in a wonderful way the interest has kept up as is evidenced by the steady inflow of subscriptions. We thank God and take courage to go forward believing that He is with us and trusting that in fellowship, faith, and prayer we may be enabled to enter into His purposes as never before for the Moslem world, and so obtain victories in the spiritual realm, which shall mean the visible and actual overthrow of bigotry and the advance of Christ's Kingdom in the hearts of many who are still in the thraldom of Islam.

How rapidly things have been moving during the past months. Surely we who pray can trace the hand of our prayer—hearing and answering God in all the present happenings. What possibilities lie before us. We see Syria and Palestine liberated from the awful rule of the Turk. One of our members writing from Egypt says: "There are still old saints alive who formerly believed these promises (i. e., Isaiah 19:23-25) because they were in God's Word, though there was not the least outward sign of their coming true. Blessed are our eyes that we see, but more blessed was their faith that believed without seeing. What more will be required of us in these days of priceless privilege? Where there is greater privilege there is greater responsibility; but, thank God, with the greater responsibility He giveth more grace. May He find us entirely receptive." It is early yet to say much concerning the situation in these Bible lands, but let us take hold of God that human governments may be restrained from placing restrictions on the free untrammelled preaching of the Word, with its good news of salvation.

From the Rev. P. O'B. Gibson, C. M. S., Yei, S. Sudan, the following news has reached me: "It may interest our members to hear that in the S. Sudan in Mongalla province all the Sudanese soldiers have been withdrawn and their places taken by the equatorial battalions. This means that a large and fanatical

Mohammedan element has been removed. The soldiers of the equatorial battalions are all pagans from the southern part of the Sudan and the northern parts of Uganda. Sabbath is now the official rest day throughout the province of Mongalla, instead of the Mohammedan Friday. This station is our first in the old Lado Enclave. We touch many tribes—K a k w a, Makaraka, Mundu, Fajehi, Baka, Keliko—through the boys who come to our school here, chiefs' sons and others, and soon we hope to have work amongst the Bari, whom Mr. Trowbridge mentions in his letter. There are already signs here of desire after spiritual things."

Mr. Gordon Harding, who is one of our new members, having joined our Fellowship while at home on furlough from China, writes as follows: "Reports from China speak of the *steady advance* of the work among the Moslems there.

"We have definite word of the conversion of Moslems since 1901. In recent times we have word of conversion of Moslems in some 14 provinces of China. Later still, one in Kansuh recently baptised and three in Honan. Though no Mullahs yet converted, very interesting letters from some reveal God's spirit at work among them.

"The Borden Memorial Hospital for Moslems at Lanchow is in full swing and Moslems are being received, and two at least left declaring they believed Jesus to be the Son of God. Pray for the good seed sown.

"Many new tracts are under preparation and will be published as funds allow.

"I am hoping to return to my work in the S. E. of Kansuh and we have there within easy reach some half a million Moslems, so I shall value prayer that I may be able to get among them (much work among the Chinese to detain me), and be kept daily in the power of the Holy Ghost.

One feels this battle among the Chinese Moslems must be won by our praying friends at home."

Mr. Harding also makes an appeal for books on Moslem problems for Mr. Rhodes. Mr. Rhodes wishes to get together a good library on the subject at his station, Chefoo. Many missionaries go to Chefoo for rest and change, and it is a splendid centre for lending books to the right people. During the past year our Fellowship has received 8 volumes towards this object, and one or two volumes were despatched. I shall be glad to hear from any of our members who would like to have a share in setting up this library at Chefoo and who wish to send either books or donations for this purpose.

Many of you will be glad to have news of Miss A. Van Sommer. She is still at "Fairhaven," Ramleh, Egypt. I hear from missionaries who have spent a restful, happy holiday there, that she is well, and that it has been a successful season in that pleasant home. Let us continue to pray for Miss Van Sommer in all the work to which God has called her. It will be a great joy to some of us when she returns to this country and resumes the Secretaryship of our Fellowship of Faith.

Meantime, might I draw the attention of all our members to my new address, and also remind all who have not yet subscribed to the Fellowship that our financial year closed on June 30th, and that subscriptions for 1918-1919 are now due. Enclosed you will find statement of accounts.

Yours in His service for the Moslems,
(Mrs.) Jennie B. Logan,
(Sec. pro tem).

THE NEED FOR LIGHT.

A Moslem Woman's Conversion.

The following is the story as it was told in the newspaper: "The Parquet has concluded its enquiry regarding the converison to Christianity through the Coptic Church of a Moslem woman named Hanem, without the knowledge of the Governorate, and the Parquet Agent, who conducted the examination has submitted his report to the Chef du Parquet. A full account of the woman's conversion was reported as follows: She lived with a Copt for about nine years

during which she lost four children. The man and his friends advised her to become a Christian and said that if she did so her children would return to life. After remaining Christian for a year the woman returned to Islam because her children had not returned to life."

I desire to make no comment on the above except that this true story fully illustrates that unenlightened Christianity, Christian in name, but not in Spirit and principle is the great stumbling block to the conversion of Islam.

M. FINNEY, Editor.

WHY SHOULD I JOIN THE FELLOWSHIP OF FAITH FOR MOSLEMS?

Have you ever cared for the Moslems at all? Have you ever tried to do them good in any way?

May I tell you of their great need?

They need to know the Lord Jesus as their Mediator with God instead of Mohammed. They need to know that the Bible is the Word of God for them, instead of the Koran.

They need to be set free from the bondage of mind and spirit in which they have been born and brought up; and to have a totally new outlook on life in the world and a new hope for the world to come.

A Moslem does not know that the Lord Jesus is the Saviour, he does not know that he is a sinner, he does not know that he may be forgiven, he does not know that he may walk with God in trustful communion. He fears death and judgment. He fears evil spirits and the devil. A Moslem woman fears death. She fears evil spirits. She puts her trust in charms and amulets to ward off the evil eye. Her life is one long suffering and degredation. We believe that in answer to the prayer of faith, the Holy Spirit will bring light to these poor dark hearts. We seek to send them the Word of God. We send them missionaries, and they try unceasingly to make God known to them.

But behind the Bible, and behind the missionary there is a crying need for patient continuance in prayer that life may be given and that the light may be shed abroad amongst them.

This is why we ask you to join our "Fellowship of Faith for the Moslems," in prayer, service, and sacrifice.

We make a venture of faith and yield ourselves to follow God wherever He may lead us in a life of service and sacrifice to make Christ known to the Moslems. We believe that as we give ourselves to plead for their eternal life, we may hear the heavenly Guide speaking to our own hearts, and showing us some special service He asks from us. And we want to hold ourselves ready for His disposal, trusting Him to enable us to do His will.

There are more Moslems than Christians in the British Empire. They will not be won for Christ without far greater concentration of purpose—far greater consecration of effort—far more heartfelt compassion, than we have yet had.

The political power is passing from the Moslems. Instead of the effect of this being to drive them from us, it seems to be to make them begin to doubt their own religion. It has failed them. Instead of trying to bolster it up, we should surround them with loving sympathy, and show them Christ in all our acts and words. It is an hour of crisis for them. Let us not fail them, but give ourselves to prayer, service, and sacrifice on their behalf.

A GLIMPSE INTO THE LIFE OF THE CAIRO GIRLS' COLLEGE.

The Girls' College has been having rather a chequered career of late. It seems as if we have had a great many interruptions in the work of the fall term. One teacher after another has been laid aside through illness, while Miss Martin had the misfortune to sprain her ankle, and has been laid up longer than was at first expected.

We are, however, most thankful that, while Spanish Influenza has been very prevalent here, as everywhere, the cases we have had in school have been, as a rule, light, and none of them fatal.

After two years of waiting, our Syrian teachers have, at last, heard from their friends in the Lebanon and other parts

of Syria, and, while the news received has been very saddening because of the terrible conditions of hunger and want prevailing there, it is really wonderful how, in most cases, their own immediate families have been spared through these long months of hardship. The little Syrian maids have had longest to wait for news, but that too has come, and their fears are set at rest.

Sometimes one wonders if the people of Egypt and especially of Cairo ever begin to realize how much they have been spared while others have been suffering so much through the war. It seems as if our girls belong to a class which has every comfort that money can buy, but they do respond pretty well to appeals such as the recent one for the refugees in Eastern Macedonia, and it is good for them to spare clothes and money for others less fortunate than themselves.

Our Commencement has had to be postponed on account of the Spanish Influenza regulations but we hope to have it in Spring instead.

Just at present I have been enjoying one or two visits to the Orphanage to teach the children some little songs for their Christmas gathering. They greatly enjoy singing and have good voices for Egyptian children.

A Moslem girl in our Freshman Year has recently become engaged, and as she is the daughter of the Sultan's aide-de-camp, it was a great affair. We were very much shocked the other day to hear that young fiance who was a doctor, had died of Spanish Influenza. Contrary to custom, her father had insisted that his daughter's fiance should be well acquainted with her before they were married, so that the loss was a personal one to her. She told me that her father disapproved very much of the custom which made a young man and his future wife complete strangers until the wedding day. He said it was not commanded by their religion, but only one of many bad customs that had grown up around it. Unfortunately, however, "custom" is very strong, and superstition, so the Moslem girls tell us, will accuse her of having caused her fiance's death through the evil eye. They say it will be only a very enlightened man who would dare to marry her now.

Our "Babies Dormitory" is, as usual, full of very fascinating litle people from six or seven years of age. One small Moslem girl has made her father anxious during the summer holidays lest she was learning too much of our religion. However when he found he could not arrange for her to be excused from religious teaching, he still insisted she should be taken in, even though the school was so full that she was obliged to bring her own little brass trimmed cot to sleep in. At night when they go up to bed, it is pretty to see them, the little Jewess and the little Druse, joining with the little Mohammedan and Syrian, Protestant in "Now I lay me down to sleep," after which they each have their own little private petitions and Esther repeats in Hebrew the prayer her father has taught her to say.

This letter is already almost too long and I fear, rather wandering, so I will close.

M. Stella Robertson.

SUDAN.

Mrs. T. A. Lambie, Editor.

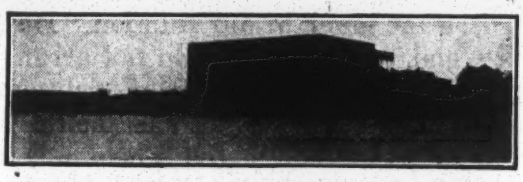
KHARTUM STATION.

The meeting of the Sudan Associtaion was held in Khartum the beginning of the New Year. All the missionaries were present with the exception of the Smiths, Guthries and Lambies. The Girls' Boarding School, Khartum North kindly opened its doors for the reception of the missionaries meeting. A deferred meeting was afterwards held after the Lambies arrival in Khartum the end of January.

The "Street Car" which runs between Khartum and Khartum North, passing the Girls' Boarding School.

One of the subjects that comes up at

this time is the long proposed opening up of work in Abyssinia. A proposal has been made and I think that we may be allowed to take you into our confidence to this extent at least that there is a prospect of our opening up some medical work there in the near future. Years ago you will remember the missionaries



FRONT VIEW OF GIRLS' BOARDING SCHOOL, KHARTUM NORTH.

at Nasser were visited by some Abyssinian officials who invited them to go up there to start some work. Their request has up until this time not been heeded. Let us keep our prayers centered for a time that this work if entered into will be under especial Spiritual guidance from the very beginning. I hope that we may be able to tell something more definite soon.

NASSER STATION NOTES.

We have been at Nasser for five years and there had not been any baptized converts until this year. The waiting years seem hard. Sometimes the devil whispers it is no use, sometimes the heart has wavered, sometimes it has seemed hard to believe, Ask and I will give the heathen for thine inheritance, but Praise His Name the answer has come in spite of feeble efforts and weak faith.

The first converts were baptized in January, 1919, and numbered three Nuers and one Abyssinian. They are far from being perfect finished Christians but we do believe them to have given their hearts to Jesus Christ. The ones baptized have been with the mission almost since the beginning and they are well known to the missionaries. A fuller account of this will probably be published in the United Presbyterian.

Lambies left the end of the month for Khartum, leaving the work entirely in the hands of Mr. and Mrs. Smith.

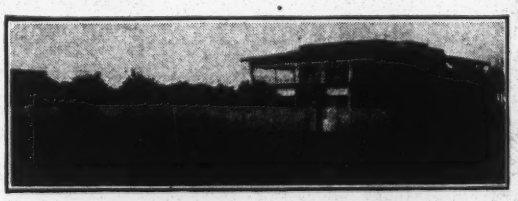
On the first day of January a little school for the Nuer children was opened at Nasser. Pray for this little school that it may grow into a big one. It is the very first that has ever been attempted among the great Nuer tribe.

A VILLAGE VISIT.

By Rev. P. J. Smith, Nasser, Sudan.

It had been some months since I had been to Torbar. I had several free days so thought I would go over. The Sobat is very crooked as you may know. There is a great bend between us and Torbar so that the overland trip is much shorter than the river trip. So off we started, Guguk and I, with a mule to carry our bedding and food. We left Nasser a little before noon and reached our destination just before sundown, a fifteen-mile trip. Our journey for several miles was through water. There are many inland streams during high river and these were not all dry yet.

We went to the home of Puk's mother. Puk is one of the oldest acquaintances of the mission and through him we have made many friends in this village. As soon as we arrived many came to welcome Guguk and I and to tell us that they were very happy we had come to their village.



"THE MANSE," OMDURMAN.

You remember when the building of this lovely home was made possible by a Parsonage Loan.

I spent five days here visiting from house to house and barn to barn. The men spend much of their leisure time in the barns. I spoke at two hundred and ninety-five houses and seventy-nine barns. About twelve hundred people heard of Jesus' love and salvation. Most of them listened very well but many of them do not understand much of the message. I am sure some became quite enthused over the story.

The evenings were spent at Puk's home or at the home of some of his relatives visiting with the many who would

congregate. It seemed to me that these were the most interesting meetings. The day's duties were finished and they are accustomed to gathering about their fires outside the houses to talk over the news or tell stories. In the day-time there are so many disturbances. There was one evening particularly that impressed me very much. A great many children came to me and wanted me to sing. So we sang and sang. I told them stories of Jesus' life and prayed. We kept this up for some time. When I thought it about time to stop they began singing and playing some of their own games. More and more children came until the place was crowded. So we moved to a larger space. They wanted me to play with them so I joined in as best I could. They kept at this play for fully two hours. Presently they stopped and wanted some more of my songs. It seemed to me that it was certainly bed-time, but I sang with them anyway of Jesus' love for us. There was a crowd of about two hundred. A little prayer and the crowd dispersed. No! They went back to their playing. A number of adults had gathered and as the children continued their play a number of the young men formed a circle and showed me how they used to pray for rains or for anything else that they needed. One led and he sang and shouted, almost shrieked, pleading for this desired thing. The others joined in a chorus. After a half hour of this they asked me to sing and pray with them as I had with the children. They said that their prayers did not mean anything. It was only a form, but the old men now dead and gone did really get answers to these prayers.

So I told them of Jesus to whom they can pray and really receive answers to their prayers and how that Jesus is waiting for them to come to him, that He died that they might be saved. Many of these people had been at the Mission at different times so understood the message fairly well. They retell the words to strangers, some of them guests from other villages. These return home and tell of the strange message of the "Turk" as they call all foreigners. So the word of God is spread! O that we may be given strength and workers to follow up all this work and adequately carry the message of Christ's love and salvation to these needy people!

THE STORY OF TWO WOMEN.

By Mrs. D. S. Oyler, Doleib Hill, Sudan.

About a year ago a certain man in a near-by village is said to have stolen some tobacco from an acquaintance, and the owner of the tobacco cast the evil eye on the thief and his whole family. Several months later the thief's wife became ill, and the power of the evil eye is said to have localized itself in her right jaw.

Patients waiting for the Doctor, Doleib Hill.

According to custom medicine men were consulted, but all to no avail, and she wasted away until she looked like a mere skeleton covered with skin. Dr. Gilmore came to Doleib Hill early in February, and it did not take long for word of his arrival to reach the villages far and near. This woman heard of his coming, and she decided to travel to the mission to see the "foreign man of medicine." She was not able to walk, and her relatives would not bring her in a boat because they thought she would die anyway, so she crawled the four miles across country, while one of her daughters walked beside her.

When she reached the mission she was almost exhausted. During her illness her right cheek and her lips had decayed,

and the bones and teeth became visible. She could not speak, neither could she chew nor swallow, and all that Dr. Gilmor could do was to make her last days as comfortable as possible. She remained here four days and then passed away.

The other woman came from the same village to visit relatives who live on the compound. She was a married woman, and had broken the Seventh Commandment, and as a result was about to become the mother of a child. While here she was seized with convulsions, and three days later she died.

Her relatives did not want to bury her here, and she was too heavy to carry four miles across country, neither did they have a means of transportation. Because of the native fear of approaching a corpse the woman's brother was in great distress over the matter. At the time the first convert was ill, and was not able to go, and when the second convert heard about it he came immediately and said, "I will go. I am not afraid."

The corpse was wrapped in a cloth after it had been bathed, and the head had been shaved. Just before leaving the house where she died a hen was killed and tied over her face. Then they took the canoe which belongs to the mission, and her brother and the second convert rowed to the village with their sad burden.

Both of these women died without the Light. They were born, they lived, they died without Hope.

Doleib Hill was represented at the Annual Association meeting held in Khartum early in January by Rev. and Mrs. D. S. Oyler on their way to Egypt and by Dr. and Mrs. P. E. Gilmor and Paul Emerson Junior. This was Paul Emerson Junior's first trip to the Sudan. He seems to like it and hopes to stay many years.

Mr. and Mrs. Guthrie and family are to go to America on furlough as soon as ways of travel open up.

TRUE LIBERTY.

There is a liberty unsung
By poets, and by senators unpraised,
Which monarchs cannot grant, nor all the powers
Of earth and hell confederate take away;
A liberty which persecution, fraud,
Oppression, prisons, have no power to bind;
Which whoso tastes can be enslaved no more;
'Tis liberty of heart derived from Heaven,
Bought with His blood who gave it to mankind,
And sealed with the same token. It is held
By charter, and that charter sanctioned sure
By the unimpeachable and awful oath
And promise of a God. His other gifts
All bear the royal stamp that speaks them His,
And are august, but this transcends them all.

—William Cowper.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE PRIVILEGE OF SERVICE.

To those women that ministered to Jesus Christ of their substance, to those that anointed Him as well as to the wise men that brought Him gifts, to the men that invited Him to be their guest, to the disciples that could do His bidding, it must have been a great pleasure to feel that they were doing something to meet the wants of the Savior of the world, when He had not where to lay His head.

In that pleasure it is impossible for us to share, now that He has ascended to His Father. He is not now in want of food or of water, He is not now wearied with journeying or thronged with multitudes. Yet the same joy of giving is one to which we need not be strangers. When He was here on earth it was not because He could not walk on water that He spoke to the disciples that a boat should wait on Him. It is interesting to see in Christ's life how the gifts that sprung from love for Him become for His glory even when they might have seemed useless or unsuitable.

In the light of the devotion proved by the long journey, the Myrrh and frankincense of the wise men hint at new meanings in the Savior's birth, and the love that lavished on Him the costly ointment has spoken with undying eloquence. Whether it be great or small the service of love we render will never fail to honor the Master as well as to receive His reward.

It takes much thought to make an acceptable and worthy gift because we wish and care to know what is most wanted by the one that is to receive our gift. A true gift is chosen to suit the wants, not of the giver, but of the receiver, yet do we not too often seek to give to Christ the things that it pleases us most to give, rather than those that we know would please Him?

We may be ready perhaps to give our words when He asks for our money, our money when He asks for our time, our time when He asks for our work, our work and everything else when we have not given the gift that should be first of all—our hearts. Love to Him is the only motive that will redeem our excellent and worthy labors from emptiness and vanity.

There is a joy in Christian service in proportion as we give our heart to it. When we hear church members say that they do not care for Christian missions and missionary meetings, it is no reflection upon the enterprise that is God-ordained and God-sustained, but it is a sad commentary on the part of her who has never invested any of herself in the most inspiring, the most broadening, and the most joyous of human experiences.

Wherein can joy exist if not in obedience to His commands?

God is calling every one of us to share in the work he is crowning with success. We believe there is no demonstration of the power of the Gospel of Jesus Christ equal to that taking place on the mission fields today. We firmly believe that there is no field for activity where there is such substantial returns for the investment of a life. Not what we may call a successful life but the happiness of service is the true object of life. The requirement of self-giving so essential in Christian missions is a universal law which God has impressed upon His whole creation.

"Oh matchless honor all unsought
High privilege surpassing thought
That Thou shouldst call me Lord to be
Linked in fellowship with Thee.
To carry out Thy wondrous plan
To bear Thy message to man
In trust with Christ's own word of grace
To every soul of human race."

WHAT OF THE "407"?

Reported by Anna A. Milligan.

The latest news to be reported has to do with the actions which have been taken by the four missionary institutes recently held—one at West Allis, Wisconsin, representing the Presbytery of Wisconsin; another at Chicago, representing the Presbytery of Chicago; the third, at Hoopeston, representing the Presbytery of Central Illinois; and the fourth at Marissa, representing the Presbytery of Southern Illinois. All of these institute assemblies took very decided action accepting the Presbytery's share of the "407" as a moral responsibility and as a definite objective in the Presbytery's foreign missionary effort. Follow-up committees consisting of both men and women, and ministers and laymen were appointed at the conclusion of each institute to co-operate with the Foreign Board and with the official missionary committee of the Presbytery and the women's presbyterial in definitely seeking to realize the goal in life and money.

The number of missionaries for whom these Presbyteries are responsible in the "407" Movement is as follows: Wisconsin, 2; Chicago, 6; Illinois Central, 2; Illinois Southern, 9; total, 19. These are in addition to the figures which you will find on page 23 of the 1919 Handbook. It makes a total of 89 missionaries for whom Presbyteries have accepted responsibility. And if you add the seven additional ones which were added by Keokuk and Monmouth Presbyteries, the total is 96.

On page 23, under the paragraph entitled "Last Year," one more is to be added to the figure for Monmouth Presbytery, as the First Church, Monmouth, Illinois, has voted to provide the salary of a married man. One more should be added also to Keokuk's share as the Second, Church, Washington, Iowa, has recently voted to support a woman, that is pay her salary, $600.

Also at the meeting of the Des Moines Presbytery last week a motion was made that the Presbytery take up their share of the "407," which prevailed; and a committee was appointed to plan to carry out the work in the Presbytery. The members of the committee are Rev. Mr. Chisholm, Rev. Mr. Wilson of Indianola, and Rev. J. P. White of Albia, Iowa. Mr. White adds, "May the good work go on."

P. S.—Just now a letter comes from Mrs. J. E. Dodds, of Omaha, saying at their presbyterial convention they voted to support a missionary as *special* work. These are the latest facts at time of Magazine going to press.

* * *

TAKE NOTICE.

To Delegates and visitors to the Women's General Missionary Society Convention: We have been unable to secure any concessions for delegates to Cambridge, Ohio. However, missionaries, both home and foreign, are entitled to half fare rates.

Trains leave Pittsburgh over the Baltimore & Ohio R. R. at 8:15 a. m., arrive at Cambridge, 12:49 p. m. Trains leaving Pittsburgh at 1:20 p. m., change at Wheeling, arrive at Cambridge at 6:25 p. m. Fare one way is $3.97.

Trains leave Chicago over the Baltimore & Ohio at 8:10 a. m. and arrive at Cambridge at 10:17 p. m. Also leave Chicago at 9:15 p. m. and arrive at Cambridge at 11:15 a. m.

Parties travelling over the Pennsylvania Lines can leave Newcomerstown at 3:53 p. m.

MRS. W. R. WILSON,
Railroad Secretary.

THIRTY-SIXTH ANNUAL CONVENTION

OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, CAMBRIDGE, OHIO, MAY 16-20, 1919.

CONVENTION PRESIDENT, MRS. O. H. MILLIGAN, AVALON, PA.

CONVENTION THEME: "VICTORIES OF PEACE."

PROGRAM.

FRIDAY AFTERNOON.

3:30—Delegates' Conference, Mrs. J. C. Alter presiding.

FRIDAY EVENING.

Mrs. J. W. Harsha, presiding.

7:00—Devotionals. Our Leader's Command: "Follow me."

Anthem.

Greetings, Muskingum Presbyterial, Mrs. J. P. Giffen.

Convention Church, Rev. H. A. Kelsey, D. D.

Response, Mrs. J. D. Sands, President of Women's Board.

7:45—President's Address, Victories of Peace.

Anthem.

Presentation of Women's Board of Directors.

Announcement of Credential Committee.

Prayer and Benediction, Rev. J. C. Smith.

SATURDAY MORNING.

8:45—Devotionals. Miss Ruth Rankin, Pewaukee, Wis.

9:00—Business.

Adoption of Program.

Minutes.

Report of Credential Committee.

Roll Call.

Appointment of Committees.

9:30—Annual Reports.

Recording Secretary, Mrs. J. H. Maxwell.

Statistical Secretary, Mrs. D. J. Brown.

Treasurer, Mrs. J. B. Hill.

10:45—Quiet Hour. Our Leader's Command: "Give ye," Miss Sarah E. Dickey.

11:15—Secretary of Finance, Miss Ida B. Little.

Thank-Offering Secretary, Mrs. Mary Clokey Porter.

Five minutes allowed for discussion of each report.

12:00—Adjournment.

The Thank-Offering Secretary will meet with Presbyterial Thank-Offering Bearers at the noon hour.

SATURDAY AFTERNOON.

1:30—Devotionals. Mrs. J. A. Cosby, Ellwood City, Pa.

1:40—Address, "From Village to Village in Rawalpindi District," Miss Mary A. Lawrence, India.

Annual Reports.

Young Women's Secretary, Miss Ida B. Little.

Junior Secretary, Mrs. I. H. Milliken.

Editor of the Junior Magazine, Miss Carrie M. Reed.

Presentation of Junior Banner.

3:00—Quiet Hour. Our Leader's Command, "Search the Scriptures," Miss Sarah E. Dickey.

3:30—Exercises by the Cambridge Juniors.

4:00—Annual Reports.

Literature Secretary, Miss Elizabeth Milligan.

Women's Missionary Magazine, Editor, Mrs. George M. Moore. Treasurer, Miss Hazel Flagg.

5:00—Adjournment.

The Secretary of Young Women's Work and the Secretary of Junior Work will meet the Presbyterial Secretaries of these departments at 5:15.

SATURDAY EVENING.

Home Mission Night.

7:00—Anthem. Girls' Glee Club of Muskingum College.

Devotions. Rev. W. A. Matthews, Simnasho, Ore.

Messages from the Field—
City Missions. The Churches Opportunity in Our Cities, Miss Elizabeth McMillan, Rock Island, Ill.
American Indians. "Lo, the poor Indian." Rev. W. A. Matthews, Simnasho, Ore.
Solo: "He that dwelleth in the secret place," McDennitt, Miss Francis Seddon.
Freedmen. Status of Freedmen's work after almost one-half century of training, Mrs. W. G. Wilson, Camden, Ala.
Mountain People. Their Past, Present and Future, Rev. W. J. Giffin, Frenchburg, Ky.
Prayer and Benediction.

SABBATH AFTERNOON.

Rev. Kelsey, D. D., presiding.
2:30—Devotionals.
Memorial Address.
Prayer, Rev. J. K. Montgomery, D. D.
Sacramental Address, Rev. John Calvin Smith.
Praise.
Administration of The Lord's Supper.
Address to Communicants, Rev. H. A. Kelsey.
Praise.
Prayer and Benediction.

SABBATH EVENING.

Foreign Mission Night.
"Whatsoever He saith unto you—do it."
7:00—Devotional, Miss Mary E. Logan, India.
Things we can do for women:
In Egypt, Miss Ella M. Barnes.
In India, Miss Mary R. Martin.
Prayer.
Things we can do for children:
In Egypt, Miss Ella B. Downie.
In India, Miss Dora B. Whiteley.
Offering.
Solo, "Hear His Voice."
Introduction of Volunteers.

MONDAY MORNING.

8:45—Devotionals. Mrs. H. M. Telford, Knoxville, Tenn.
9:00—Business.
9:15—Annual Reports:
Parsonage Secretary, Mrs. J. D. Sands.
Temperance Secretary.
United Presbyterian Women's Association.
10:15—Adjournment to visit Muskingum College, New Concord, Ohio.

MONDAY AFTERNOON.

1:30—Devotionals. Mrs. J. W. Birnley, Guthrie, Okla.
1:40—Address. "Alexandria, Its Need and Our Responsibility," Miss Nellie C. Smith.
2:00—Annual Reports:
Home Secretary, Mrs. W. S. Cook.
Freedmen's Secretary, Mrs. Ada Kerr Wilson.
Indian Secretary, Mrs. John S. Crawford.
3:15—Quiet Hour. Our Leader's Command, "Pray ye," Miss Dickey.
3:45—Annual Report.
Foreign Secretary, Mrs. H. C. Campbell.
4:20—Discussion of Standard of Efficiency.
4:30—Open Hour.
4:45—Adjournment.

MONDAY EVENING.

Thank-Offering Night.

TUESDAY MORNING.

8:45—Devotionals. Mrs.S. E. DuBoise, Portland, Ore.
9:00—Report of Field Secretaries.
Mrs. J. C. Alter.
Miss Kate Hill.
9:40—Report of Committee on Resolution.
10:00—Quiet Hour. Our Leader's Command, "Receive ye the Spirit," Miss Dickey.

10:30—Roll Call.
Report of Nominating Committee.
Election of Officers, Members of Board of Directors, and Magazine Committee.
Report of Committee on Place.
Report of Committee on Recommendations.
12:00—Adjournment.

TUESDAY AFTERNOON.

1:30—Devotionals. Mrs. T. C. Atchison, Lawrence, Mass.
1:45—Address. The Freedmen, Mrs. W. G. Wilson.
Praise.
2:15—Address, "Peace—But the Battle Still Rages," Miss Anna A. Milligan.
3:00—Quiet Hour. Our Leader's Command, "Go ye," Miss Dickey.
3:30—Report of Tellers.
Introduction of new Officers.
Business.
4:30—Adjournment.

TUESDAY EVENING.

7:00—Devotional Service. Conducted by Mrs. J. R. Alexander, Cairo, Egypt. Our Leader's Command, "Abide in me."
Solo, "I Will Extol Thee O Lord," M. Costa. Mrs. J. S. Dague.
Address, "The Burning Heart," J. Knox Montgomery, D. D.
Consecration Service, Mrs. H. C. Campbell.
Adjournment.
Prayer and Benediction.

NOTICE.

All those attending the May Convention, upon arrival in the city, will go immediately to the Second United Presbyterian Church, West Eighth Street, where they will be registered.

The Ladies of the First and Second Churches will serve dinner to all guests on Friday evening at 5:30 p. m. in the Second Church.

The Convention Dining Room will be open at noon on Saturday and serve two meals each day throughout the Convention.

Those wishing Hotel accommodations will please notify the Committee at once, as our accommodations are limited.

MRS. C. J. WHITE, Chairman.

* * *

Mrs. Eliza Simpson, mother of Doctor Phandora Simpson of our India Mission, died April seventh, at the age of Eighty-five years. A devoted friend of missions giving a son and daughter to foreign missions. Doctor Simpson will not know of her loss for some time. In a letter from Dr. Simpson, she wrote, "I suppose during the war people learned to be more liberal and find they can give when their hearts are touched. I trust that larger gifts will be given to advance God's work than ever before."

Dr. Simpson bade good-bye to her aged mother last fall, knowing of the uncertainty of ever meeting her again in this life. The Women's Missionary Magazine extends to Dr. Simpson the sincere sympathy so much needed at this time. And rejoice with her that she inherited the godly influences of this now sainted mother.

The following societies have reported the number of Women's Missionary Magazines taken in their congregation. We are ready to publish the report from every society when received.—Editor.

Cambridge, Ohio, Mrs. J. W. McConaha, 53; Pittsburg, Kans., Mrs. J. Harper Hutchman, 22; Coraopolis, Pa., Mrs. F. B. Dillon, 35; Leechburg, Pa., Mrs. John Morrison, 17; Mrs. A. P. McEwen, S. H., Pittsburgh, Pa., 80.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

THE MISSIONARY'S APPEAL FOR PRAYER.

Oh, dark is the land where the Evil One reigns,
And strong in his citadel there
Oh deep are the dungeons and heavy the chains,
That his long enthralled prisoners wear.
What can brace up the arm, and confirm the weak knee,
The strong one to meet and overcome,
Like the message of cheer wafted over the sea,
There is somebody praying at home.

There are times when the enemy seems to prevail,
And faintness creeps over the heart,
When courage and confidence quaver and quail,
At the glance of his fiery dart,
There are times when exhausted, we can but stand still
When the sword arm hangs nerveless and numb,
Oh then to the soul comes a whisper so chill,
Are they weary of praying at home?

Oh sisters who toil in the twilight perchance,
Remember we wrestle in night,
Cry unto the Lord, if you'd have us advance,
And claim for us heavenly might.
Then back to the arm will its vigor be given,
And lips that in anguish were dumb,
Shall shout, as the foe from his stronghold is driven,
'Tis because they are praying at home.

Then away to the mountain top. Lift up your hands
Let the strong breath of prayer never cease,
Only thus, as ye follow the Captain's commands,
His kingdom shall grow and increase.
If ye while we fight, strive together by prayer,
The hour of victory will come
When we in the vanguard, our gladness will share,
With those who are praying at home.

LINE UPON LINE.

As there is so little time at the Annual Conventions of the Women's General Missionary Society in May for conference with the Presbyterial and Congregational Thank-Offering Secretaries, the General Secretary will herewith indulge in a Magazine chat with those interested officers, even at the risk of the repetition of some instruction heretofore given.

Who is An Ideal Presbyterial Thank-Offering Secretary?

ONE who "does with her might whatsoever her hand findeth to do."

ONE who loves her work and who by precept and example keeps the subject of giving to God gifts of gratitude before societies.

ONE who makes her Thank-Offering work an object of daily prayer.

ONE who will keep in close touch with all her Women's, Young Women's and Junior Societies through letters and addresses.

ONE who will persevere until she has the name and address of the chairman of the Thank-Offering Committee in every congregation.

ONE who helps to establish a Thank-Offering Circle in every congregation that has failed to organize a Missionary Society.

ONE who carefully and prayerfully studies the Missionary Magazine from month to month with the purpose of keeping her work up-to-date.

ONE who patiently answers all letters of inquiry promptly, and encourages communications from her constituency.

ONE who keeps the work and needs of the Thank-Offering Department prominent before her Presbyterial, and claims a place on every program.

ONE who plans and pushes her work so as to have each year an increase in offerings over the previous year.

ONE who cheerfully commends every society that has during the year, made some increase in gifts, and who gently reminds the delinquent ones of the need of putting forth special effort for more liberality during the coming year.

ONE who strives to make her work more efficient each year, and is willing to remain in office as long as God calls her to that special work for Him.

ONE who is ambitious to have her Presbyterial on the Honor Roll every year by sending in filled in blanks from all Women's, Young Women's and Junior Societies.

ONE WHO DOES NOT HAVE TO BE WRITTEN TO THREE OR FOUR TIMES BEFORE SENDING THE SOCIETY BLANKS TO THE GENERAL THANK-OFFERING SECRETARY, TO HELP MAKE UP HER ANNUAL REPORT FOR THE MAY CONVENTION.

What is An Ideal Congregational Thank-Offering Committee?

A permanent committee that is composed of the President, and one active member and liberal giver from each missionary society.

ONE that has the subject of giving kept before every society from month to month, through the distribution of helpful literature and through messages upon charts or black-boards.

ONE that early each year sees to having at least one Senior Thank-Offering box in every home and Junior boxes placed in all homes where there are children under fifteen years of age.

ONE that begins early to plan for the Annual "Ingathering" and aims to have each succeeding service more interesting and more inspiring than the previous one.

ONE that keeps the last offering prominent before the societies and puts forth persistent effort to have each Women's and Young Women's Society on the Honor Roll by doubling its offering and each Junior organization win a similar place by giving an average of one dollar per member as Thank-Offering.

ONE that has its Secretary give due notices of "Ingatherings" from the pulpit, and send out invitations to attend—(printed or otherwise)—to all the women whose names are upon the church roll and adherents, whether members of societies or not.

ONE composed of women so deeply consecrated to this special work, that they will keep in mind that the Thank-Offering work is the Lord's, and who know no fear in personally soliciting liberal gifts from all who are financially able to give.

ONE that will render cheerful aid to the Magazine agent in efforts to introduce the Missionary Magazine into every home.

ONE that begins, continues and ends all efforts in prayer.

Who is An Ideal Thank-Offering Giver?

ONE who ever strives to stir up her own heart to gratitude by keeping watch for the blessings and mercies which God daily bestows upon her.

ONE who sees good in everything that comes into her daily life, and who proves her gratitude through frequent offerings that others less blessed may come to know and love the "Giver of every good and perfect gift."

ONE who strives by precept and practice to create and deepen the true spirit of gratitude in the hearts of others.

ONE who makes faithful use of her Thank-Offering box, and thus helps to make it a real "blessing box" in her home.

ONE who accompanies every gift placed in her box with a prayer.

ONE who will practise self-denial to contribute a special gift for God's special mercies and blessings to her and hers.

ONE who is never satisfied with giving her offerings annually, when very many of the blessings which call for recognition in form of gifts have been for-

gotten, but who follows the Scripture rule to give regularly, systematically and proportionately into the Lord's Treasury.

ONE who at the beginning of her Thank-Offering year—which is the day she will have given her previous year's offering into the treasury—resolves to place in her Thank-Offering box a certain sum each day or each week, however small it must needs be, and as special blessings come into her life, she adds a special offering.

ONE who studies to know the work which the Thank-Offerings help to support in order to be an intelligent giver.

ONE who gives and gives and continues to give until she learns to love to give, so that all her gifts become real love offerings in the sight of her Lord.

SUMMER SCHOOLS OF MISSIONS AND CONFERENCES, 1919.

Northfield, Mass., June 9-17.
Winona Lake, Ind., June 2-7.
Oklahoma City, Okla., June 2-7.
Minnesota, Minn., June 2-7.
Lake Geneva, Wis., June 26-July 3 (new).
Montreal, N. C., July 13-21.
Dallas, Texas, September 21-27.
Deland, Florida, February, 1920.
Mt. Hermon, Calif., July 5-12.
Los Angeles, Calif., June 2-7.
Chautauqua, N. Y., August 24-30.
Boulder, Col., (no date given).
Mountain Lake Park, Md., August 1-8.
Wooster, Ohio, July 30-August 8.
Tarkio, Mo., July 19-27.
Oxford, Pa., July 8-13 (new).
New Wilmington, Pa., August 9-17.
Lakeside, Ohio, July 20-26.
Xenia, Ohio, August 10-14.
Bay View, Mich., July 17-23 (new).
New Concord, Ohio, (Summer Bible School), August 1-10.
Chambersburg, Pa., June 28-July 7.
Tuscaloosa, Ala., (for colored women), last week in September.

COIN OF THE REALM.

There is a real sense in which money dedicated to the use of God is changed in its very nature. In old times, men sought a "philosopher's stone," which should turn baser metals into pure gold. Such a philosopher's stone is personal consecration. When by righteous means one has come into possession of money, whether a huge fortune or a small weekly salary, what he holds in his hand is simply coin or paper—banknotes, checks, stocks, or bonds. How this paper and coin is expended determines its real value. Used only for personal gratification, it becomes an instrument of the Evil One himself, a "root of all kinds of evil." Dedicated to use for the King of heaven, however, it is transformed into the gold that he can employ for extending His Kingdom among men, and becomes coin of the realm of God. Silver, paper, even gold, belonging to a wage earner or a millionaire, attains its true value when it is spent as its owner believes God would have it spent.

A TWENTIETH CENTURY PARABLE.

A certain woman went down from Harpoot to Aleppo; and she fell among Turks, who, having tortured her husband, and killed her son, and robbed her of her daughter, departed, leaving her half dead.

And by chance a certain American woman heard of it, and said, "I don't believe in missions, I am devoting my time to social reform, let her die!" And she passed by on the other side.

And a second American woman heard of it, and said, "I am not interested in foreign missions, there is so much to do at home; let her die!" And she passed by on the other side.

And a third American woman heard of it, and said, "How dreadful! Poor woman! But I am so busy with Belgian and Polish relief work that I can do nothing; she must die!" and she passed by sadly on the other side.

But a certain missionary woman who was doing more real social service than the first, who was a more active home missionary worker than the second, and who had given as much of her time and money for relief work as the third, when she heard of it, was moved with compassion and said, "Oh! my sister! I must

win these other women, that we may bind up your wounds and bring you the comfort of our loving Christ."

And on the morrow she took an offering, and gave it to the Mission Board and said, "Take care of her, and whatsoever thou spendest more, I, when I come back again, will repay thee."

Which of these, thinkest thou, proved neighbor to her that fell among Turks?

—Selected.

THE RAINBOW CAMPAIGN FOR RECRUITS FOR THE MISSION FIELDS. (Continued).

Reported by Mrs. Henry W. Peabody.

The Rainbow meetings increase in interest. Some of the notable results should be recorded.

After Buffalo with its five hundred girls and the report of five volunteers, came Worcester, the first group to meet in New England. It was followed by Boston, Providence, Pittsfield, Springfield, New London, Fall River, and New Haven. While there was a similarity in the program, enthusiastic welcome, and charming decoration, yet to one who had attended nearly all of these, each had some special mark of distinction.

The four-minute women were almost all "four-minute"-women and were 100% efficient.

Boston excelled in numbers and in generous patronesses who planned for the dinner for three hundred in Ford Hall. New London was wonderful, in the beauty of its Rainbow decorations and the fine body of College students. Hartford drew on the Kennedy School of Missions, who added to the enthusiasm. The dinner was held in the Parish House. New Haven also held its dinner in the Parish House, made most attractive for the occasion. There was a small, but very significant group of medical students from Yale College, the first young women to enter that course. Springfield added to its group of young women a group also from Smith College, and Pittsfield presented definite results. Providence followed close to Boston in numbers.

From Boston we welcomed the following day a Red Cross nurse, just back from France, who promptly volunteered, was accepted by her own Board, has her passport and sails for India June 5th to save a sinking hospital. Her support and that of a splendid doctor from Pittsburgh who goes to China in September were eagerly taken by one woman who has learned the safety and value of such an investment.

From Washington we learn of a Rainbow Division with Mrs. McDowell as Commander-in-Chief.

Pittsburgh is making other Rainbows in Western Pennsylvania, with wonderful results in attendance, interest and enthusiasm. Denominations are taking up the "Drive" and holding meetings for their own young women. There is no reason why any town where there are doctors and nurses should not have a little Rainbow of its own.

New York, New Brunswick, and Brooklyn, will meet March 29th and April 1st. Cleveland invites one thousand young women for April 4th.

Chicago reports the Edith Cavell poster in fifty hospitals with the other posters in public places, and asks for a mass meeting for professional women in which this cause shall again be presented.

We learn of one girl who has secured window space in her own town. After placing posters in the church vestry, with a touch of advertising genius, she secured a bank window for the "Lend, Give, Send, Join poster;" a drug store window for the Edith Cavell poster for doctors and nurses; the Public Library and High School for the teachers' poster, and the Woman's Exchange for the Federation of Woman's Boards poster.

All Rainbows great and small should be reported at once to Mrs. DeWitt Knox, Secretary of the Federation of Woman's Boards, 1748 Broadway, New York City.

We trust we may have the same sort of reports in our religious press that we have had in the daily papers. The Boston Transcript gave a large section of its religious page to the account of this Rainbow movement. A reporter from a daily paper in Providence said, "I was

asked to come and report a Rally, but this is more than a Rally, it seems to be a great movement."

Wanted: A battalion of Five Hundred women to go to the needed fields where women have held the front line without reinforcements for ten, twenty, even forty years.

A Unique Exhibit from Girls' School, Cairo, Egypt.

WILL BE SEEN AT THE CONVENTION AT CAMBRIDGE IN MAY.
LOOK OUT FOR IT—DO NOT MISS IT!

Miss Ella M. Barnes, one of our returned missionaries from Egypt, writes concerning this exhibit as follows:

Albia, Iowa, March 25, 1919.

Dear Mrs. Porter:—

I am sending you a roll of papers that I thought might be of some interest to you as the Thank-Offering Secretary.

You know that we collect Thank-Offerings in all of our Girls' Schools in Egypt. We always try to impress upon them the duty of giving thanks to God, and in order to lead them to think along specific lines, we had our teachers in the Girls' Boarding School, in Cairo, take the Thank-Offering boxes to the class rooms every morning for a month and have each girl mention some special reason for being thankful that morning. The teachers were asked to keep a record of these, and at the end of the month write out a list.

They were asked to avoid all repetitions and these are the lists.

We hung these up on the wall the day of our Thank-Offering meeting. We had an offering of $100.00 that day.

The Arabic lists are more interesting than the others. The girls in the English Department had never heard of such a thing before and while they assured us that they were thankful to God for "all of His mercies" yet they were at a loss how to express them one by one. Much allowance must be made also for the fact that it is more difficult to express such things in a foreign language.

Of course these lists are simply culled from the original ones. I suppose that nearly every girl was thankful because we all escaped uninjured the day of the air raid, when bombs fell so near to us on both sides that the report was that our building had been struck. There were many other things mentioned by them in much the same way. It was encouraging to see what volumes of thanksgivings we could make and it did us all good.

The Thank-Offering movement has been a wonderful blessing to us all in helping us learn to be thankful. And it is my desire to pass the help along to others.

Yours very sincerely,
ELLA M. BARNES.

LIST OF LIFE MEMBERS.

DECEMBER 15, 1918, TO JANUARY 15, 1919.

SENIOR LIFE MEMBERS.

March 15, 1919, to April 15, 1919.
($25.00 Each).

1. Mrs. A. C. Duncan, New Concord, Ohio.
2. Mrs. H. S. Johnston. By Sheraden U. P. Church.
3. Mrs. Grace Armstrong (in memoriam). By Summit Ave., W. M. S., Jersey City, N. J.
4. Mrs. J. K. Giffen, Knoxville College, Knoxville, Tenn. By a friend.
5. Mrs. William Wallace McCall, 60 Altruria St., Buffalo, N. Y. By W. M. S. of South Park Church, Buffalo, N. Y.
6. Mrs. Newton B. Ashby. By W. M. S. of Elmwood U. P. Church, Des Moines, Iowa.
7. Mrs. Samuel G. Hart, Luxor, Egypt. By her sister, Mrs. Anna M. Crawford.
8. Mrs. William J. Dickey, 312 E. 8th Ave., Tarentum, Pa. By her husband.
9. Miss Virginia E. Smith, 406 W. North Ave., N. S., Pittsburgh, Pa.
10. Mrs. J. A. McCreary, 229 S. Fairmount Ave., Pittsburgh, Pa.
11. Mrs. Clara Philips Ambrose, 1607 W. Oliver Ave., Redlands, Calif. By her sister, Ada B. Philips.
12. Miss Ada B. Philips, Mt. Vernon, Washington.
13. Mrs. John M. Giffin, 119 West College St., Canonsburg, Pa. By Mr. S. T. Rutherford.
14. Mrs. S. T. Rutherford, 119 W. College St., Canonsburg, Pa. By Mr. S. T. Rutherford.
15. Miss Anna Strong, Hoopeston ,Ill.
16. Mrs. J. A. Kirkpatrick, 6834 South Park Ave., Chicago, Ill. By 3rd W. M. S., Chicago, Ill.
17. Rev. J. A. Speer, 285 14th St., Portland, Oregon.
18. Miss Christine Robinson, Garrattsville, N. Y. By a friend.
19. Lulu Rose Orr, Columbus City, Iowa. By Mr. and Mrs. C. M. Johnston.
20. Miss Laura Hays, Fair Haven, Ohio. By her sisters.
21. Mrs. T. C. Atchison, 45 Hillside Ave., Lawrence, Mass. By a friend.
22. Mrs. James S. Dodds, 5808 Margaretta St., Pittsburgh, Pa. By Mrs. James A. Dodds.
23. Mrs. Charles Mullenex, Ilion, N. Y. By Y. W. M. S., Bovina Center, N. Y.
24. Mrs. Charlotte Elizabeth Bickerstaff. By her mother, Mrs. Martha Jane Porter.
25. Mrs. W. H. McLeish, Dunn St., Portage, Wis. By her husbsand.
26. Miss Dorcas Fraser, 2020 Perrysville Ave., N. S., Pittsburgh, Pa.
27. Mrs. J. H. Turnbull, Rocky River, Ohio.
28. Mrs. Jennie C. Birnley, Guthrie, Okla. By her husband, in memory of their only son.
29. Mr. Robert Andrews (In Memoriam), 133 Springfield St., Chicopee, Mass.
30. Mrs. S. D. Downs. By W. M. S., Greenville, Pa.
31. Miss Margaret J. Brown. By W. M. S., Greenville, Pa.
32. Mrs. Nora M. Henry, Goldfield, Iowa. Birthday gift from children.

CORRECTIONS AND OMISSIONS.

Mrs. M. Alexander, 1st Church, Topeka, Kans.

Mrs. Mabel Renwick Hughes, 1st Church, Topeka, Kans.

Mrs. H. A. Gabby, Monmouth, Ill. By her mother, Mrs. E. A. Brownlee.

NOTICE.

Any failure to receive Life Membership Certificates or any omission of name from the roll as printed monthly and annually in the Magazine should be reported promptly to the Treasurer. The Board has taken action that no attention can be paid to complaints unless made within a year following payment of Life Membership fee, as time is too precious to spend in going over past records.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
132 Allison Avenue, - Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eleanor W. Maconachie, Down, Ireland
Miss Davida M. Finney, Monsourah, Egypt.
Miss Mary Baird, Zagazig, Egypt.
Miss Christianita Totten, Henderson, N. C.
Miss N. Ethel White, Frenchburg, Ky.
Miss Irma G. Allen, Fresno, Cal.
Miss Esther W. Wilson, missionary-elect, Moody Bible Institute, Chicago.

NEW Y. W. SOCIETIES.

Philadelphia Presbyterial, 10th Philadelphia, Y. W. M. S., President, Miss Florence Connally.

Cedar Rapids Presbyterial, Traer Helen Ferrier Circle, 23 members.

Tama Indian Agency, Y. W. M. S., Indian Sanatorium, 10 members, President, Mrs. Mary Devine.

THE TREASURY.

The subject of money is quite common in a missionary organization and not unknown in merely social clubs or fraternities. In fact it is universal except in pagan darkness.

Big business and standard clubs are very definite as to the money problem. They ask for no mean sum and get it. Those connected with any of these organizations expect to be asked to provide liberally and promptly.

A certain man was quite remiss in paying his church pledge. When a brother member in the church and also in a certain lodge reminded the miscreant that he was compelled to pay his dues if he remained a member of the lodge; he admitted it. But, said the faithless one, "The church is an entirely different matter." Some Christian women whose names are on the missionary roll seem to feel as this delinquent in regard to church and missionary matters.

There are those whose faith or lack of it, will not permit them to venture a pledge lest they break it. Number of young women feel that they have done well when they promise 2½ cents a week to uphold Women's Work. These are known as ten-centers.

There are societies that have no system in their financial program. In the first place, they do not know why they are organized as a missionary society. The work to be done is all unknown, a veritable Chinese puzzle—unsolved. They use no means to inform themselves. They have no idea how to disburse what funds they have. The appeal to their sympathy usually gets the money, whether it be entirely outside of our work or not. That trust funds should be used for the purpose for which raised, does not impress them. The Young Women's constitution gives some light on this. The matter of filling the treasury is quite a problem. The budget system is popular now in our churches and general missionary work. Local societies are adopting it. Last month a contributor referred to this. Another society has recently tried the plan. Delegates were sent to solicit subscriptions from each member, having a definite total sum in mind as a goal, the goal being based on the past year's contributions. In a very short time the aim was reached and passed. If every organization would

adopt such a plan, each year seeking to outdo its previous year's record the church would be much blessed and doubtless the Kingdom much advanced.

The envelope specially printed for the organization is a wise provision. These should be conscientiously used. One treasurer told how the members of that particular society passed money to her up streets, in the stores, any place they happened to meet her and any day of the week. Mark you, they used no envelope and expected her to give them proper credit. Is this method anything less than a shabby business method, if business at all? As to method, it is really nil. Giving is part of a missionary service. Let the envelope properly marked be presented at roll call or at some other definite time.

Study to know the whole work of the Women's General Missionary Society. A study of statistics will show you many, many societies not supporting the whole work. Some are more in favor of Foreign Missions than Home and so forth. As Christians, we should support missions? Jesus knew no difference. Why should we? Besides the Standard of Efficiency cannot be attained unless the whole work is supported.

May each Young Women's Society determine to establish a firm financial basis and build on it a superstructure that will help make possible the proper distribution of workers at home and abroad and will make provision for the maintenance of the whole work.

IDA B. LITTLE.

A NEW FIELD FOR YOUNG WOMEN'S WORK.

Just recently our friends in Tama mission organized a missionary society for the girls. See below a copy of the letter from the secretary of the society:

Toledo, Iowa, March 25, 1919.

With the kind help of Mrs. Smith, we, the girls of this sanatorium have organized a Missionary Society on the 23rd of this month.

We are very anxious to start to work, and I have been requested to write to you for the study outline. We shall be much delighted if you will kindly send us also a copy of "One Hundred Girls of India."

Following are the names of the officers and members:

President, Mrs. Mary Devine.

Vice President, Evelyn Dumarce.

Recording Secretary, Nettie Standingbear.

Corresponding Secretary, Elizabeth Redthunder.

Treasurer, Cora St. Clair.

Members, Cornelia St. Clair, Cecelia Bluestone, Laura Davis, Susan Williams, Edna Arthur.

Just as fast as older girls come, we shall have them join in with us.

Very sincerely,

NETTIE STANDINGBEAR, Sec.,
Toledo, Iowa.
Care Indian Sanatorium.

What congregation will allow our Indian friends to outdo them in the matter of organization? These girls have thrown out the challenge. Who will accept it? About 650 congregations remain to be organized as to their young women. Whole presbyteries are still unorganized. Arise! Sleep no more!

EYES THAT SEE.

For what were eyes made? To see you say. To see what? To see how? To see when? To see where? The tendency is to look for that which pleases the eyes—something attractive and to withhold the gaze from the unlovely. To stay out of unsightly neighborhoods. To avoid anything that stirs one's better self or arouses sympathy for the needy. To see nothing that would open our pocketbooks except for our own desires.

Should we look only at the lovely things of life? Did Christ do that? Why not make some of the unlovely things better, then they, too, will be good to look at.

Should we stay away from unsightly neighborhoods? We can sometimes do our best work there. We may find people there who have never had their chance at the light. Can't we help them to see?

Our pocketbooks is a touchy subject,

but just think this over. Which makes you the happier, deep down in your heart—the money spent on yourself or that spent on someone else who is needy? Remember we have many needy ones where you can invest your money and bring good profits. What more profit would anyone want than a life saved?

"Eyes that see" can see virtues rather than faults. How easy it seems for us to see the faults of others and forget our own. The proper use of our eyes will enable us to see—not faults, but the good back of them. "Eyes that see" can see hope where others see nothing. We are too easily discouraged; at least, some of us are. If anything goes wrong, we are ever ready to give up. Should we as Christians be this way? Eyes that see will find hope instead of despair. Your eyes will be made stronger by faith.

What will happen if we do not use our eyes as God has given them to us? What happens to the fish in Mammoth Cave when all is dark? They do not use their eyes and when they are brought to the light they are blind. It is the same way with all our body, if we do not use our members, we will lose the use of them. Let us then use our eyes for that which God has given them.

Eyes of faith, hope and love are missionary eyes. They see poorly now compared with Divine eyes, but some day they "will see even as He sees."

Y. W. M. S.,
1st U. P. Church of Wheeling.

STATISTICAL SECRETARY'S DEPARTMENT.

MRS. D. J. BROWN, 15 North Fremont Ave., Bellevue, Pa.

HONOR ROLL

Argyle.
Beaver Valley.
Big Spring.
Chartiers.
Cleveland.
Colorado.
Concordia.
Idaho.
Kiskiminetas.
Le Claire.
Northern Indiana.
Oklahoma.
Rock Island.
Vermont.
Wisconsin.

Two presbyteries have recently been added to the Honor Roll: Idaho and Chartiers.

In spite of a blinding blizzard the women of Roberts Congregation, Idaho Presbytery, met and organized a Women's Missionary Society with fourteen charter members. This being the only congregation in this presbytery without a Women's organization, puts Idaho in the Honor Roll.

Chartiers Presbytery also lacked just one congregation to put it on the Honor Roll, but the women of that congregation, Westland Mission, met and organized a Women's Missionary Society with twenty-four members. Now Chartiers has a place on the Roll and it is hoped this Roll will have at least twice as many names on it before the Convention of 1920.

Other presbyteries are working, but have greater fields to cover before reaching the goal. One new society has been organized in Muskingum Presbytery. Utica Congregation has just forty-four members, but its women have organized a Women's Missionary Society with six charter members.

Who will be next on the list?

MRS. D. J. BROWN,
Statistical Secretary.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

You will be rejoiced to know that ten young women have been elected to go for the first time to our foreign field and two reappointed, making at date (April 19) a party of twelve new missionaries who will sail, we hope, in September. Two to the Sudan, four to India and six to Egypt. About as many more application blanks are out and we confidently expect to add five or six names to the foregoing list. May we ask you to unite with us in prayer that if any mistake has been made in the appointment of the foregoing party that the Father will, in His kind providence, hinder them from going out. The weight of responsibility in making selections for foreign service is heavier than one might suppose who is not required specially to assume it. We are, of course, desirous that none shall go unless they have been called and chosen of God for this special work. Of the twelve referred to above the salaries of five are pledged. We are praying and confidently expecting that we shall be able to report at our May Convention in Cambridge that the salaries, of all whose sailing has been decided at that time, shall be provided for. We do this in the full assurance of faith that He Who has so wonderously provided for salaries and traveling expenses in the past will not fail us at this moment.

Miss Carrie Buchanan is now in the Hinsdale Sanitarium where she is hoping to get great benefit from the beautiful outdoors which she so thoroughly enjoys. Miss Alda B. Atchison is still in the Battle Creek Sanitarium. Mrs. Crowe is improving but is still a patient in Columbia Hospital with her baby boy in the children's ward. The Egyptian Mission is making arrangements to send Miss Hammond home with some of the missionary party returning this spring, in the hope that a sojourn in this country may speedily restore her to health.

The three missionary institutes which have been held to date on behalf of the "407" have been very well attended and great enthusiasm in the cause of missions evidenced. Presbyteries and Presbyterials seem to be deeply interested concerning the number that they are expected to send out and support. Three will be held in Pennsylvania this month: Allegheny, Monongahela, and Kiskiminetas. Pray that the Spirit may be there in great power so that our Church may rise to the great opportunity and honor which God is waiting to bestow, in the sending out of the largest missionary party this year that ever sailed as representatives of the United Presbyterian Church.

Estimates from the Sudan has been received for the work for next year. We are anxiously waiting the estimates from Egypt and India.

The full amount of the War Bonus has not yet been received. Surely the women of the Church will not fail to give to their own work the twenty-five thousand dollars so badly needed when they all helped so generously to make the War Emergency Fund a grand success that thousands of dollars more than was needed was given. "These things ye ought to have done and not left the others undone."

Seventeen foreign missionaries, at least, are expected to be at the Convention in Cambridge. Therefore we hope to make Foreign Mission Night one of the very best best of the entire programme. Pray that every delegate may go to this Convention with the full determination to undertake during the coming year whatever the Spirit of God shall impress upon her mind and conscience at the Convention regarding her duty and privilege. Pray without ceasing.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

LITTLE LIGHT BEARERS' CIRCLE.

The United Presbyterian of April 10th prints an article gleaned from the report of the United States Department of Labor on "Saving the Babies." As we know, this campaign has been one of vital interest to us this year and the prominence given the Child Welfare Department of the Council of National Defence in its efforts "to save 100,000 babies and get a square deal for children," has brought out many facts which will be of permanent benefit to our children.

Let us take a few excerpts from this report, as follows: "According to this accounting, the efforts of the 11,000,000 women who have been interested in the year's activities have resulted in permanent measures for child welfare all over the country. * * * The first activity of the year was a test of babies and little children under six to see whether or not they were up to the standard in height and weight. * * * A number of communities have undertaken a second test this spring as a means of reaching the babies who were not included in the first test and also of noting the improvement made by children weighed and measured a year ago. * * * The weighing and measuring test has emphasized the need for *preventive* work in behalf of children. * * * One hundred and thirty-four children's health centers, to which mothers may go for expert advice concerning the best means of caring for their children, have been established during Children's Year in communities in fifteen states. Swimming pools, playgrounds, and new leisure-time activities have become a part of the play life of boys and girls as a result of the second drive of the year—a drive for the sort of recreation that makes for a stronger America. * * * There is, according to those who have been in close touch with the work, a new consciousness of the value of the child and his need for proper surroundings, good health, wholesome play, adequate schooling, protection from premature work and special care when needed. This consciousness is indicated not only in local activities for child welfare but in laws contemplated by the states and many bills looking to better protection for children are under consideration."

Do you ask, how does this report concern us or our Little Light Bearers' Let me ask, what is the standard set for the Babies of our United Presbyterian Church?

The main idea back of the "Better Babies Campaign" is for the best physical development of the babies into healthy boys and girls, men and women. Our Little Light Bearers Circle should mean better spiritual development of our Babies into boys and girls, trained from infancy to be followers of Christ, interested in the Church and the missionary activities of the church. It means that every baby from birth to six years of age may be enrolled in the babies' missionary society, meeting once each year, preferably in June, with annual dues of twenty-five cents, which money goes to the Babies Ward in Sialkot Hospital, India.

Solomon said, "Train up a child in the way he should go and when he is old he will not depart from it."

How should our babies be trained? What is our goal as a Church. Does His command, "Go ye" apply only to mature followers or does it mean that we, as mature followers of Him Who gave His life for us, should keep that command daily before us in our homes, training and preparing our children from infancy to carry out the Great Commission? If this were our standard what would be the result of a "weighing and measuring test?" We know that if this standard had been before us that today our Church would not be calling so desperately for the "407."

Can we not have as a definite goal before us for 1919-1920 the enrolling of every baby up to six years of age in the Little Light Bearers Circle?

Let us make sure that missionary facts and stories are told, as well as Bible stories, from the earliest moment that the child can grasp ideas and as we hold this yearly Little Light Bearers Party, this "weighing and measuring test" in the Better Babies Campaign, comparison of statistics from year to year will show that we are "building on the rock" for the glory of the Kingdom of Christ.

The Literature Department can supply Invitations for Little Light Bearers Party, enrollment cards, record book, promotion certificate into the Junior Society at the age of six, mite boxes, Missionary Mother Goose Rhymes, recitations, etc.

—L. G. M.

"SHOWER BARREL."

It is not too late to send money for the Junior "Shower Barrel" for the Cambridge Convention. SEND AT ONCE, direct to the General Secretary, address at top of page.

The money will be used to send new magazines for one year to the children of our missionaries, Home and Foreign, thus bringing joy to them twelve times during this next year. We expect to secure enough money to send such magazines as Everyland, Youths' Companion, American Boy, St. Nicholas, etc., and possibly some good standard books for children. So fill up the "Barrel" full to overflowing, for "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

Receipts for money will be sent promptly and list of donors published in the July number of the Junior Missionary Magazine.

WILL THE WORLD GO DRY?

America leads the world in making the manufacture and sale of intoxicating drink unconstitutional. Read the May number of

The Missionary Review of the World

to learn the facts about the progress of

WORLD WIDE PROHIBITION

A PARTIAL TABLE OF CONTENTS

Why Women Fight Drink. Mrs. Ella A. Boole.
Temperance Fifty Years Ago and Now. Harry S. Warner.
Intoxicants and Industrial Problems. Charles Stelzle.
The Verdict of Statesmen. Dr. Charles L. Seanlon.
Intemperance and the Social Evil. Winfield Scott Hall, M. D.
Literature on Intoxicants and Narcotics.
The Verdict of Industry.
The Verdict of the Army and Navy.
Scientific View of the Temperance Question. Cora Francis Stoddard.
Does Prohibition Prohibit? H. M. Chalfant.
Temperance Around the World.
A World Survey of the Drink Problem. Guy Hayler.
What Some Organizations are Doing.
Prohibition in Canada and the United States. Dr. W. H. Griffith-Thomas.
The Drink Curse in Latin America. Dr. Webster E. Browning.
The Liquor Question in South Africa. Dr. James Dexter Taylor.
Islam and Alcoholic Drink. Dr. Samuel M. Zwemer.
Temperance Problems in India. Dr. Brenton T. Bradley.
Drink and Drugs in China. E. P. Thwing.
The Temperance Movement in Japan. Dr. Sidney L. Gulick.
World Prohibition—but How? Mrs. E. C. Cronk.

Also Maps, Charts, and Photographs

SEND YOUR ORDER NOW for this up-to-date handbook on the drink problem.
Many recent issues of THE REVIEW are exhausted.

MORAL:—Order copies of the May number PROMPTLY—BY THE NEXT MAIL IF POSSIBLE.

25 Cents a Copy **$2.50 a Dozen.**

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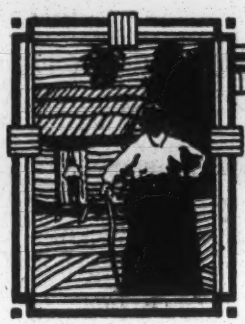

FREEDMEN MISSIONS

MRS. ADA KERR WILSON, Secretary.
1112 South Avenue, Wilkinsburg, Pa.

One woe doth tread upon another's heel,
So fast they follow."

Two months ago, the fire which burned to the ground the Mary Carson Memorial at Camden was brought to your attention. This month records another disastrous fire in the Freedmen's Mission at Henderson, N. C. The girls' dormitory was totally destroyed and some of the girls lost all they had and were compelled to leave school because they lost all their clothing. All the bedding was lost and the Sewing Department's entire equipment was burned —sewing machines and all. The fire started when many of the girls and most of the faculty were at prayer meeting in the church, about a quarter of a mile away, so it was impossible to save very much. Any society that could help in any way would be conferring a great favor on these unfortunate girls and contributions in this hour of distress would be timely and much appreciated.

Chase City reports a series of meetings at which Dr. Cotton, of our Henderson Mission, assisted. The school and community were very much interested. Thirty confessed Christ—most of them, young people who seemed to understand what they were doing. Fifteen united with our church and Dr. Wilson had the pleasure of baptizing fourteen on the day of communion. The meetings were a great help to both students and faculty.

Knoxville, too, had special Evangelistic Meetings during the month, which were conducted by the Rev. Mr. H. H. Marlin, of Pittsburgh, Pa. Mr. Marlin did a splendid work, especially among the girls in our McDill Home. Miss Burkhart, the matron, writes, "God richly blessed our Home, by sending the Rev. Mr. Marlin to hold a week of special meetings here. Twenty of the girls had personal interviews with him. Some confessed that they were Christians, but they could not help "lying." Through his prayers and talks with them, they were convicted of their sin and resolved to overcome this great weakness.

All but thirteen of the little girls were members of church. Nine of these, confessed Christ, were baptized and united with the Knoxville church, and we are hoping the four remaining ones may soon follow in their footsteps."

Riceville acknowledges the receipt of a barrel of clothing from the W. M. S. of Sharpsburg, Pa., and Townsville received two boxes and barrels from the W. M. S., Walton, N. Y., and W. M. S., of Grove City, Pa. Three barrels reported on the way, but have not yet "arrived." These contributions are much appreciated and in many cases make it possible for the children to attend school and the older people to attend the church service.

Reports were received also from Athens, Canton Bend, Arlington and Camden. Rev. Mr. Williams, who served so long at Bluestone Mission, Va., has been transferred to Arlington as Principal of that school.

Two more rooms have been taken in the Miller's Ferry Dormitory. One by a friend of missions in the Beaver Valley Presbyterial; the other by Mrs. James Whitehead, in memory of Mrs. Hannah M. Whitehead, of Emporia, Kansas.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

Simnasho. Mr. Matthews reported 83 pastoral visits during the month of March. Five religious services and five Sabbath School sessions with an average attendance of 52. Also four services each week with the school children. Mr. Matthews writes that he had a wedding week before last. The next day we attended the wedding feast. The poor Indians did their best to entertain us lavishly.

I have been planning to take Herbert Stwyer with me when I go to Presbytery next week in Portland. He is twelve years of age. He has been in school less than two years, during that time he has made unusual progress for an Indian boy. He has committed to memory considerable of the Bible also. Henry, his father, is very desirous that Herbert become a minister. I spoke of this plan two months ago and the Superintendent gave his permission. Henry is very anxious for him to go but he told me on Sabbath that his wife was greatly opposed.

We would be so glad if Henry could realize his desire. As Henry put it, "If Herbert only turns out good." We want to enlist every reader to pray that God will open the way for Herbert to preach the gospel. If the boy's mother were only a Christian like the father. Won't you pray also for her that she may be led to know Christ as her Saviour. Nothing is impossible with Him.

And we want you all to pray that Simtestus and his wife, who have already confessed Christ may unite with the Church.

In our last report we spoke of what great benefit was derived from the use of the steriopticon lamp and picture slides, illustrating Bible scenes and characters in use at Warm Springs.

I wonder if some of our good friends would help to provide our other two stations with such an outfit.

Warm Springs. Mr. Jackson reported 68 pastoral visits. Preaching services, 12; prayer meetings, 4; Sabbath School Sessions, 5; missionary meetings, 1. Offerings: Congregation, $12.33; Sabbath School, $4.06; Missionary Society, $5.00.

I conducted preaching services at Sicse-qua chapel on both the 2nd and 5th Sabbaths of March. The audiences there were larger than formerly. Last Sabbath I left home about 8:30 a. m. and returned about six p. m., one hour before the church services at the church.

On these two Sabbaths, Mrs. Jackson conducted the three services here at Warm Springs, using the steropticon slides. The audience here last Sabbath was the largest in the afternoon in many months.

At the night services we have had about 35 people present in addition to the 60 school children. Next Sabbath we plan to have the Life of Elijah. We had communion service the fourth Sabbath of the month.

The government employees and others have just organized a War Savings Society and the missionary was chosen permanent president. An effort is being made to arouse enthusiasm also among the pupils of the boarding school, and we hope to be able to report some good results in the line of thrift.

Donations for March. Quilt pieces from the following W. M. Societies.

Garner, Iowa; Monmouth, Ill.; Omaha, Neb.; Cochranton, Pa.; Diagonal, Iowa; Clearfield, Iowa. Also from Mrs. D. Rankin, Templeton, Wis., and Women's Bible Class, Greenville, Pa. Quilt pieces and quilt top as well as some clothing from the W. M. S., Minden, Neb.

There were many yards of goods in these packages to put quilts together with, as well as some for waists and baby dresses.

Your Secretary has heard from quite a number who are planning nice things for our missions and we want to extend our hearty thanks to each and every one who has remembered us in any way during the year.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.
904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS, 1918-1919.

Foreign—Junior.

Jack and Janet in the Philippines, 30c.
Sketch Book, 15c.
Set of Twelve Post Cards, 17c.
Outline Map of the World, 17c.
Small Map Showing Routes, 6c.
Passports, 3c. each; 18c. per dozen.

Home—Junior.

Jack-of-all-Trades, 30c.
Teacher's Manual, 10c.
The World's Workshop, 12c.

Prayer Cycle, 10c. each; $1.00 per dozen.
Junior Wall Roll, $1.00, postpaid.
The Power House at Pathankot. Cloth, 60c.; paper, 40c.
The Egyptian Sudan. Cloth, 35c.; paper, 20c.
A Master Builder on the Nile, $1.50.

Leaflets for Foreign and Home Study Books.

Home Life in India, 2c.
Home Life in China, 3c.
Home Life in Korea, 3c.
Home Life in Japan, 3c.
Home Life in Africa, 3c.
A Daughter of New China, 3c.
Women's Rights in India, 2c.
Women Adventurers in India, 3c.
India's Womanhood, 5c.
India's Women Finding Themselves, 4c.
Broadening Horizons in Egypt, 3c.
The Blind Missionary of Egypt, 3c.
The Power of Prayer, 3c.
Freedmen's Missions, 2c.
Women's Work in Freedmen's Missions, 2c.
Influence of Mission Schools in the South, 3c.
Native Americans, 5c.
Child Life of the Southern Mountaineers, 10c.

We have in stock the new text-book on the United Study of Foreign Missions for 1919-1920, "A Crusade of Compassion." This book deals with the medical side of mission work and is written by a medical missionary, Dr. Belle J. Allen. It brings to our attention an almost wholly neglected class of women and children who have never known medical aid.

The chapter headings are:

I. The Battalion of Life.
II. India.
III. China.
IV. Korea, the Philippine Islands, Siam.
V. The Near East, including Turkey, Syria, Persia, Arabia.
VI. Africa and the Promise of the Future.

Price 40c., paper; 57c., cloth.

"Mook" is the subject of the foreign text-book for Juniors. It consists of true tales of a Chinese boy and his friends, and is written by a Methodist missionary in China.

The chapters are:

I. Mook.
II. Moon Fairy, Moon Pearl and Cross Patch.
III. Plum Blossom's Granny.
IV. Ten-cent Sister.
V. Dai Kai.
VI. Three Golden Wishes.

Price, 35c.

The new text-book for the Home Mission study course is "Christian Americanization. A Task for the Churches." It is written by Charles Alvin Brooks.

In this book Dr. Brooks presents an earnest plea for all Americans whatever their ancestry, "to achieve a new national unity on the plain of the highest ideals."

The chapter headings are:

I. The Present Issue.
II. America's Genius for Assimilation.
III. The Language Question.
IV. Arrested Assimilation.
V. The Path of Progress.
VI. The Price of National Unity.

Price 40c., paper; 75c., cloth.

The Junior text-book is, "Called to the Colors." We have not yet received the chapter headings for this book. Price, 30c.

Posters and Leaflets for the Rainbow Drive.

As advertised in the April Magazine: A set of seven striking posters in colors, size 22x34, 50c. postpaid.

Rainbow Leaflets: How, When, Where, etc., 6c postpaid.

FIELD SECRETARY NOTES.

Miss Kate A. Hill, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, Second United Presbyterian Church, first Tuesday, every month, 10:30 to 11:30 a. m.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

Chicago, Eleanor Club Assembly Room, Stephen's Building, 25 N. State St., second Tuesday every month, 12 noon to 1:00 p. m.

Monmouth, Ill., first Tuesday of every month.

Cleveland, Old Stone Church, on the Square, second Tuesday every month at 2:30 p. m.

New Castle, Pa., first Tuesday of every month in the First United Presby- of First United Presbyterian Church.

San Francisco, first Tuesday, every month, Presbyterian Building.

Cambridge, Ohio, second Tuesday, every month in the First United Presbyterian Church.

Youngstown, Ohio, first Tuesday, 2:30 p. m., Tabernacle United Presbyterian Church.

Los Angeles, first Monday, 10:30 a. m., First United Presbyterian Church.

Every Tuesday, 10:00 a. m. The hour of prayer for individuals and prayer groups.

Two prayer meetings have been added to the prayer groups this month, one at Youngstown, Ohio, eight societies were represented and a very enthusiastic meeting was held. Mrs. Alter reports the second in Los Angeles. So the far west is also becoming interested in these prayer groups.

A week was spent in Detroit Presbytery. It was full of good things. They plan to take the canvass of "Things to do" in April. Two meetings were held in First Detroit and Military Avenue. Influenza had again made its appearance and somewhat hindered the attendance. A group of young women in Military Avenue decided to form a young women's missionary society.

It was a pleasure for the first time to visit Troy congregation. An all day meeting was held in one of the homes. Also visited Southfield and Birmingham. In every place I found eager interested women.

Four Institutes in the interest of the "407" were attended. Letters had been sent out asking for an attendance of at least ten per cent of the missionary societies.

At West Allis, Wis., one-third of the entire enrollment of the society were present; at Chicago, about one-sixth; at Hoopeston, Ill., and Marissa, more than one-fourth were present.

Each of these four Presbyteries decided to undertake their share of the "407." Our missionary societies are especially interested since one-half of these missionaries are to be lady missionaries.

During the women's conference how our societies can do their share was discussed.

At Marissa, Ill., there were said to be 800 at the pageant the last evening of the Institute.

In each of these Presbyteries a number of women pledged themselves to organize prayer groups during the Institute periods. We also met with some volunteers for the foreign fields.

Every society should have a "407" Committee to formulate plans for promoting the cause of the "407" in our missionary societies.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

By Mrs. J. H. Maxwell, Secretary, 142 Taylor Ave., Beaver, Pa.

March 18, 1919.

The Women's Board met in their regular place at the close of the prayer meeting. The President called meeting to order; Miss Little led in prayer.

The Minutes of the last meeting were read and adopted.

Treasurer reported having received letters of appreciation from four of our home missionaries on their receipt of war bonus.

Received in war bonus fund from March 1st to 18th, $847.75; disbursed during month, $3150.87. Total receipts for month were $8483.40.

Treasurer stated she had received two quilt tops from Egypt which had been patched by blind women. These quilts are to be finished and be on exhibition at the Women's General Missionary Society Convention at Cambridge, Ohio, after which they are the property of the Convention and to be disposed of by them.

Junior Editor reported she had disbursed during the year for expenses of the Junior Missionary Magazine, $1302.31; only $834.54 of this had been received from subscriptions.

Young Women's Secretary reported two new societies: Cedar Rapids Presbyterial at Traer, the Helen Ferrier Circle, with 23 members; Philadelphia Presbyterial, the 10th Philadelphia Y. W. M. S., President, Miss Florence Connally.

Thank-Offering Secretary reported Monongahela Presbyterial had returned every blank.

Parsonage Secretary presented a request from Washtucna, Wash., congregation for a loan of $1000. On motion this loan was granted when presented in the regular way.

Indian Secretary presented a deed for 6.09 acres of land from the Government of the United States on which our mission buildings are located at Warm Springs, and on motion the Secretary and President were authorized to express the appreciation of Board for same in a letter to the Indian Commissioner, Cato Sells. The regular monthly report for Warm Springs was then read. Rev. Matthews, of Simnasho, writes he will accept the Board's appointment and represent the Indian work at the Women's General Missionary Society Convention.

A wood bill for Tama of $34 was ordered paid.

Home Secretary reported having received reports from the following missions: Brushton, Italian, Butler, Pa.; Eastonville Mission, Burgettstown, Pa.; Oak Grove, Rock Island, Ill.; Boise, Idaho; Fourth, Spokane, Wash.; Portland (Italian), Ore.; Fresno, Calif., and Los Angeles, Cal., Italian.

Two applications were received for positions in the Frenchburg School, one of which was elected.

Premium of $55.67, insurance on school furniture was ordered paid.

Hospital report for January: Patients in hospital, 4; hospital days, 48; treatments, 10; visits, 5.

Total receipts, $77.55; disbursed, $19.88; balance, $57.67.

Mr. Lockhart was elected janitor.

On motion undesignated money was to be used in improving school grounds.

Mrs. Cook and Mrs. Milliken were appointed to visit Frenchburg.

Freedmen Secretary reported check of $36 having been received from Mrs. Arter; proceeds from the sewing department.

Literature Secretary reported bills to the amount of $12.06 which was ordered paid.

Foreign Secretary read a letter from Mrs. Cook's relative to the condition of her sister, Miss Carrie Buchanan. Sometime ago Miss Buchanan had been advised to go to another climate, but up to this point had been unable to go.

Two missionaries were elected to go to Egypt. Doctor has told Miss Minnie Beatty she will not be able to return next Fall. Mrs. Crowe is in Columbia Hospital at present time.

April 1, 1919.

The Women's Board met in regular session at the close of the prayer meeting. Mrs. Sands called the meeting to order and the minutes of the last meeting were read and adopted.

A letter of thanks was read from the Directors of Columbia Hospital for a donation of $500 received from the Women's General Missionary Society.

A communication was read from Miss Lillian Robertson, Convention Secretary, stating on account of the serious illness of her mother, she would be unable to attend the Cambridge Convention. It was moved to ask Mrs. J. T. Logue, former Convention Secretary, to fill Miss Robertson's place.

Parsonage Secretary reported the loan asked for by the Freedmen's Board for Arlington, will not now be needed.

The treasurer being absent on account of illness, Mrs. Campbell reported for her that she had received $800 from Allegheny Presbyterial for war bonus and a check of $425 from the farm at Prairie.

Insurance premiums of $337.50 for Miller's Ferry and Prairie was ordered paid.

The Girls' College, Cairo, having been omitted in the Prayer Cycle, the Secretary had inslips made and inserted which action was approved by Board.

Indian Secretary presented bill of $15.85 for Tama which was ordered paid. Gravel and cement was ordered to repair drive-way. Also a new kitchen range for the Manse. Mrs. Smith wrote of her joy in being able to organize a Young Women's Missionary Society.

Freedmen Secretary reported a revival service had been held at Chase City with gratifying results, 14 being baptized and 15 joining church.

Home Secretary reported a trip to Frenchburg made by a committee to discuss and plan for next year's work.

On motion $75 dues to the Council for Women of Home Missions was ordered paid.

Morgan Hill, Calif., having paid loan in full, on motion the proper officers were authorized to sign release mortgage.

Temperance Secretary reported having written to fifty-eight Presbyterials in regard to the year's work. Presented bill of $1.20 which was ordered paid. Adjourned with prayer.

LIFE DIRECTORS.

$300.00 Each.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary, by their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.

MRS. J. B. HILL, Treasurer.

STUDY FOR THE MONTH.

JUNE

Foreign Mission Study:

"WOMEN WORKERS OF THE ORIENT."

"What answer would you make to those who would advise the postponement of our foreign missionary work until peace has been declared, and all the needs created by the war have been met?"—Margaret E. Burton.

Chapter 6—The Call for Leaders.

By Mrs. J. P. White.

Scripture—John 8:28-38.

Roll Call—What Have You Gained by These Studies?

Topics for Study—

1. The Need for Christian Leaders in the Orient.

2. Colleges for Women in Oriental Lands.

3. Medical Schools.

4. The Challenge of This Hour.

Home Mission Study:

"THE PATH OF LABOR."

Chapter 6—Justice and Brother.

By Mrs. T. C. Atchison, Lawrence, Mass.

Scripture Lesson—Matthew 7:12; Colossians 4:1; Hebrews 1:14.

1. The Widening Scope of Home Mission Activities.

2. A Backward Look O'er the Field of Labor.

3. The Tiller of the Soil—His Rightful Inheritance.

4. Industrial Workers—Their Rights and Wrongs.

5. Finding the Missing Link.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon .....Rev. H. T. Jackson
Simnasho, Oregon .....Rev. W. A. Matthews
Tama, Iowa .....Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Miss Bess Eakin, (Italian), Butler, Pa.
Miss Grace Welch, Burgettstown, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heaslett, N. S., Pittsburgh, Pa.
Miss Romain Russell, Hickory, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Miss Flora B. Torrance, Boise, Idaho.
Miss Anna C. Parr, Quincy Ave. Mission, Pittsburg, Kansas.
Miss Irma G. Allen, Fresno, Calif.
Mrs. F. C. Metcalf, (Mutes), Portland, Oregon.

MOUNTAINEER.

Miss Ida Paisley, Frenchburg, Ky.
Miss Margaret Cleland, Frenchburg, Ky.
Miss Ruth Bemis, Frenchburg, Ky.
Miss Margaret Peebles, Frenchburg, Ky.
Miss Elizabeth Hamilton, Frenchburg, Ky.
Rev. and Mrs. W. J. Giffin, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, The Dormitory, Frenchburg, Ky., via Rothwell, Ky. Mail bill of lading to the Principal, Rev. W. J. Giffin, Frenchburg, Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Mrs. Lily M. Clatchey.
*Knoxville ,Tenn.—Rev. J. Kelly Giffen.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Mrs. Thomas Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. L. W. Michael, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
Chase City, Va.—Rev. F. W. Wilson.
R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

Gleanings from the 1918 Thank-Offering Report

By Mrs. Mary C. Porter, Thank-Offering Secretary.

Notwithstanding government "drives," that demanded wide open pocket-books from rich and poor alike; the influenza "ban" upon all public meetings during the "Ingathering" months in the Fall, and the War Emergency Fund of our own United Presbyterian Church which secured large gifts from members of the missionary societies, the 1918 Thank-Offering was the largest in the history of the movement.

The total gifts reached $109,309.19.

Thank-Offerings from societies in Egypt - - - $1,708.37

From India - - - - - - - - - 180.00

These gifts are disbursed to needy objects in their own countries and the Sudan and are in addition to the above total.

Total Thank-Offerings for thirty-one years from societies in America - $1,310,161.32

From societies in Egypt and India in 17 years - - $18,971.33

STATISTICAL FACTS FOR 1918.

Of the 63 Presbyterials in the home-land, 52 made commendable increase in gifts over 1917. Thirty-five gained from $100.00 to over $1800.00 in the twelve months. Of the 1,350 societies reported, 907 increased their offerings over the previous year. On the Honor Roll, for having doubled their offerings of 1917, are 56 Women's and 34 Young Women's Societies.

On the Honor Roll for having averaged one dollar or over per member are 94 Junior Societies and one Little Light Bearers' organization.

"Honorable Mention" is made of 72 additional societies that almost reached the required standard for the Honor Roll.

As Thank-Offering workers and givers we have entered upon our fourth decade of the movement, with the standard of giving much higher than ever before. Let the aim be to lift the standard higher and higher from year to year, and, *Never! No! Never!* let it be lowered.

Pray more—Work more—Give more.

Aim to bring every disinterested woman to be a liberal, grateful giver. Be loyal to the special work God has given into the care of the women of the church and be loyal to your own denomination, and continue steadfast.

Be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. 1 Corinthians 15:58.

READ FOURTH PAGE OF COVER.

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LOGGING IN THE GREAT CALIFORNIA FORESTS.

Felling a giant of the forest, a tree upward of a thousand years old, and more than two hundred feet high. This photo was taken in the foothills of the Sierras in Northern California, one of the main sources of lumber supply in the Pacific Northwest.